THE CHURCHMAN.

VOL. XI.—No. 51. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 571.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, FEBRUARY 26, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. } TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

During the tenth and last persecution of the Christians under the Emperor Dioclesian, Agnes, a young maiden of twelve years, of noble descent, suffered martyrdom with singular constancy. One of the later Italian painters—nameless except by this one most exquisite specimen of art—has represented the scene with admirable truth and spirit. A copy somewhere exists in this country, of which the author of the following lines caught a glimpse before it vanished beneath the disenchanting thump of the auctioneer's hammer.

ON A

PICTURE OF ST. AGNES' MARTYRDOM.

BY THE AUTHOR OF "CHRISTMAS BELLS."

I.

Beautiful and gentle maiden!
Virgin-spirit, summoned home;—
Ere thy heart with sin is laden,
Ere the days of grief are come;—
In thy dark, untroubled eyes,
More than human calmness lies;
On thy cheek the crimson glow,
High resolve and strength doth show,
And thy brow of marble gleams
As with heaven's reflected beams:—
O, 'tis glorious to be
Patient, fearless, strong like thee,
Looking upward from the tomb
For the crown of martyrdom.

II.

In thy rare and youthful beauty,
Lovely as a dream of heaven,—
Thou art called to fearful duty,
But a glorious strength is given,—
Strength to bow thy radiant head
To the axe, with slaughter red,
With that sweetest seraph smile,
Praying in thy heart the while;
Meet it is that thou should'st bear
Martyrdom with childlike air;—
Death can have no frown for thee,
Child of angel purity!
And his dart is but the rod
Opening thy way to GOD.

III.

Spouse of JESUS!—radiant ever
Shalt thou be in fadeless youth;—
'Tis not pain for thee to sever
Ties of earthly love and ruth.
Anxious ones, 'tis true, have stood
Round thy beauteous maidenhood;
Tears of hope, like vernal showers,
Melted o'er thy life's young hours;
Eyes with deep affection shining
Round thee watched without repining,
And the heart of her that bore thee
Even now is yearning o'er thee.
Be it so! thy friends have given
This their treasured one to heaven,
Sending on their pledge of love
To the father-land above!

IV.

Thus thou goest, lovely being!
Brightly, silently away:—
Like a roseate cloud-form, fleeing
Down the realms of closing day;—
With thy spirit's light around thee,
Sunder'd all the ties that bound thee
To this dreary, desert earth,
Joyous in thy *heavenly* birth.
Bless thee, maiden! as a part
Of our holiest dreams thou art;—
And thy sweet face, like a star,
In the long past, beams afar,
Gilding every glimpse that comes
Of those ancient martyrdoms,
When the Church so nobly trod,
Bloody pathways unto GOD.

B.

From the Presbyterian.

THE LITURGY.

Mr. Editor,—For some time past, I have had occasion to notice the progress of the controversy in the Episcopal Church between the adherents of the Oxford Tracts, and their opponents, particularly in reference to the Tract No. 90, of Mr. Newman.

I had no doubt that the sin of unfairness and sophistry in interpreting their standards, lay wholly with the Tractarians, until I met with an exposition of the matter, in the form of a letter to the Bishop of Winchester, published in the New York Churchman, in which it appears that the charge may be fairly retorted upon their opponents.

With your leave, Mr. Editor, I will show your readers how the question stands, as it is one that concerns not only the Episcopal Church, but, in different degrees, the interests of Protestantism at large. As to the doctrines themselves of the Tractarians, I have no need to say they are radically unsound, and dangerous in the extreme; but whether they can be honestly maintained by Episcopalians is another question, and one which, I opine, it will do us Presbyterians no harm to understand.

The case is this:

The Catholics (for I will call the Tractarians and their opponents by the names which they respectively prefer, viz., Catholics and Protestants) claim the liberty of giving the articles what they call a Catholic interpretation. This they admit is not the obvious and literal sense of the articles, but it is an interpretation to which they are fairly open, and which their authors did not mean to exclude. The Protestants deny this interpretation, say that it is sophistical, evasive, what no honest man could have recourse to, and that those who adopt it, ought rather to leave a Church, whose formularies they are obliged thus to pervert from their literal and undoubted meaning. The Catholics reply, that in putting this accommodated sense upon the articles, they allow themselves no greater freedom than that of the Protestants in interpreting the *Liturgy* and *offices* of the Church—for it is just as obvious, they contend, that these latter are *prima facie* Catholic, as that the articles are *prima facie* Protestant; if therefore honesty requires them to leave the Church because they understand the articles in accordance with their Catholic views—equal honesty requires the Protestants to leave the Church because they understand the Liturgy in accordance with their Protestant views. Now this strikes me as fair argument. That the thirty-nine articles of the Episcopal Church, or the chief of them, are Calvinistic, or Protestant, which is essentially the same, I suppose may be here taken for granted; and since my attention has been drawn to the subject, by the letter to the Bishop of Winchester, it appears to me equally evident that the Liturgy in many of its parts is decidedly anti-Protestant. The proofs that are given of this in the letter appear to me to be conclusive, and as I have been at the pains to look through the Prayer Book, both English and American, in the place referred to in the letter and others, I will lay before your readers the result of my examination. The points in which the Liturgy seems to support the Oxonians, are the following:

1. *The power of the priest to declare authoritatively the forgiveness of sins.*

In the ceremony of ordaining a priest, (a name, by the way, unknown to genuine Protestantism,) the bishop says, "whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained." Accordingly, in the morning and evening prayer, after the people have united in the confession, the priest rises from his knees, while the people are directed to continue kneeling, and pronounces over them the "Declaration of Absolution, or remission of sins."

In the Prayer Book of the Church of England, to which in the present question we may properly refer—as the Oxford men should be tried by their own standards—we find the following in the office for the visitation of the sick:

"Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matters. After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort."

"Our LORD JESUS CHRIST, who hath left power to his Church to absolve all sinners who truly repent and believe in Him, of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Perhaps your readers will fancy I have mistaken a Roman Breviary for an English Prayer Book; but I assure them I have not: they will find the above form in the latter, word for word.

Now true *Protestant* Episcopalians, who maintain Justification by Faith alone, in its scriptural simplicity, and therefore can have no intelligible idea of a priest intervening between the Saviour and the sinner, as the medium or channel of forgiveness, since faith is the only medium, must certainly interpret this absolving power in a very peculiar sense, to make it tally with their evangelical doctrines. In order to explain it away, they need as much ingenuity as the Oxford men in explaining away the articles.

2. *Baptismal Justification and Regeneration.* This is asserted in the Prayer Book as plainly as words can declare them.

In the ministration of baptism of infants, the minister prays that the water may be sanctified to "the mystical washing away of sin." After the baptism, the child is said to be *regenerate* and grafted into the body of CHRIST's Church. And again the minister says, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate* this infant with thy Holy Spirit, to receive him for thine own *child by adoption*, and to incorporate him into thy Holy Church." "As he is made partaker of the death of thy Son," &c.

That the Church teaches that these blessings are actually conveyed in baptism, further appears from the Catechism, in which the child says of his baptism, "Wherein I was made a *member of Christ, a child of God*, and *an inheritor of the kingdom of heaven.*" "I heartily thank our Heavenly Father that he hath called me to this *state of salvation*, through JESUS CHRIST our Saviour: and I pray unto GOD to give me his grace that I may continue in the same unto my life's end."

No language, it would seem, could make it clearer that the Episcopal Church teaches her members that they are justified and regenerated in baptism. Now whilst we are pleased to know that Evangelical Episcopalians are perfectly of one mind with us on the cardinal point of justification, not by works of any kind, ceremonial or moral, and regeneration as a change of heart effected by the Holy Spirit; we must confess that we have sometimes been amused at the various theories they adopt to make the Prayer Book harmonize with their theology. Some suppose an ecclesiastical, others incipient, others a hypothetical justification and regeneration, in maintaining which I hope they will forgive me for thinking, they are as subtle and ingenious as Mr. Newman, in Tract No. 90.

3. *Anti-Protestant views of the Lord's Supper.*

The doctrine of the real presence, an eupheuism for transubstantiation, is expressly asserted in the English catechism. "The body and blood of CHRIST are *verily and indeed* taken and received by the faithful in the LORD's supper." The whole Liturgy appointed for the celebration of this ordinance, retains the savor of the old superstition. Thus the ordinance is frequently called the *Holy Mysteries*, as if it were *par eminence*, the Grand Mystery of the Christian religion. The Consecration of the Elements is an essential part of the service—a solemn and formal oblation of them is made to GOD; if they are spent before all the communicants have partaken, more must be consecrated before there can be any further communion; and if any remain after all have communed, they must be reverently regarded as if a mysterious change had passed upon them. In preparing the elements for consecration, an act which only a priest can perform, he is directed to stand before the Holy Table, of course with his back to the people. The bread and wine are received by the communicants on their knees. In the office for the Institution of Ministers, the Communion Table is called the *altar*, and the officiating minister the *Priest*: indeed, this latter occurs throughout the Prayer Book. Provision is made for administering the sacrament in private to the sick, as if it were the pre-eminent and indispensable means of grace to the soul. Now in all this there is a mystical air, an implied sacramental efficacy, which could never have arisen from the simple view of the ordinance, as a commemoration of the death of CHRIST. Evangelical Episcopalians surely can see no propriety in these peculiarities of their communion Liturgy, and must in their own hearts prefer the plainer form of the Calvinistic churches.

4. *Penance.*

The following is the opening of the service appointed in the English Prayer Book, for the first day of Lent:

"Brethren, in the Primitive Church there was a godly discipline that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open *penance and punished in this world*, that their souls might be saved in the day of the LORD; and that others, admonished by their example, might be the more afraid to offend."

5. *Miscellaneous anti-Protestant practices.*

Observance of Saints' Days.

In the English Book, vigils are enjoined.

Fasting in Lent and on all Fridays of the year.

The reverence of the Virgin Mary: implied in the festivals set apart for her; viz., "The Purification:" and the "Annunciation of the Blessed Virgin Mary."

The reading of the Apocryphal books of Scripture.

Bowing at the name of JESUS.

The sign of the cross in Baptism.

Clerical vestments.

The "Holy Fathers," "*Saint* Augustine," "*Saint* Chrysostom," "*Saint* Jerome," quoted as authorities.

The defence of these and like matters, by a genuine Protestant, I candidly think, will require precisely the same kind of logic which the Oxonians apply to the articles.

Some of your readers who perhaps were not aware that our Episcopalian friends retained so many remnants of the "old religion"—will be disposed to inquire how there came to exist such a discrepancy between the Liturgy and the articles of the same Church. The explanation is easy. The Prayer Book was compiled while the reformation in England was yet an unfinished work. The sacramental religion of the Church of Rome yet pervaded the minds of the clergy and laity—nor was it until the great divines of the Continent obtained an ascendancy in England, that they escaped from its superstition. Still old prejudices would not suffer a thorough expurgation of the Liturgy—which, however, was effected with a few exceptions in the thirty-nine articles. Hence the two parties in the Episcopal Church, neither of which can be consistent with both their articles and Liturgy.

The Oxford men are consistent High Churchmen, and following out the legitimate tendencies of the Prayer Book, ought to become Roman Catholics. The Evangelical men are substantially Calvinists, and carrying out the leading doctrines of the articles, should declare themselves one with the Protestant Churches of undoubted character. That the Church of England has not that character, is evident from the fact of her having been all along charged with more or less fondness for the "rags of popery." Why did such men as Doddridge, and Watts, and an hundred others who have been the lights of the religious world, and as eminent for their liberality and enlightened wisdom, as for the holiness of their lives, refuse to hold communion with her, if they did not in conscience regard her as but half reformed? To Evangelical Episcopalians, we, as Presbyterians, can cordially extend the right hand of fellowship, and would affectionately say to them: if you would throw off all the shackles of Roman bondage, unite with us in outward profession as you do sincerely in your hearts. What sympathies have you with sacramental mysteries, with saints' days, with vigils and fasts, bowings and crossings, priests and altars, penances and absolution, vestments and symbols, *et id genus omne*, of an exploded superstition? With Episcopalians adhering to a sacramental religion, we confess we have little in common. Their Church system is a substitute for the Gospel—we perfectly understand it. It is specious. It is captivating to the imagination, and will become more and more so. Unless we mistake the signs of the times, the day is not far off when the service in some Episcopal churches, will be hardly discerned by the vulgar eye from that of Rome. Far be it from us to think uncharitably of our High Church brethren: among them there are excellent Christians, true hearted and honorable men. They are sincere and zealous, and consistent with themselves. Their system, when fully developed, is a perfect one, and requires, we ought not to deny, both learning and a deep knowlege of human nature for its exposure, as well as love for the simplicity of truth as it is in JESUS. It will gain with the world. It will win the hearts of the intelligent and pious of a romantic turn, as well as the ignorant and the unwary. There is an element of superstition in every human heart—with which Sacramental Religion assimilates and begets a pseudo Christianity, while the religion of the Gospel is generated wholly by that which is not natural to the heart. Hence the danger—not to the Episcopal Church alone—but to the Protestant world at large. Hence the need of union among all genuine Protestants. Plans for such union are suggested in various quarters; our Evangelical Episcopalian brethren are very kind in inviting us to come over to them. We return the invitation, and in our hearts think that they can come to us much more consistently than we can go to them. We, as they acknowledge, are Protestant to the core; we have no conflicting formularies; all our standards speak one language—with us it is not the "Church *and* the Gospel," but the Gospel never failing to beget the Church. Should we go to them, we should be encumbered with a Liturgy and ceremonial, much of which is as little to their taste as to ours. Should they come to us, while they might use in their public prayers as much of the Liturgy as probably they would care to retain, in doctrine they would have every thing to their mind. The only point of consequence in which we differ, is that of the *number* of orders in the ministry. We say that there are but *two*, they contend for *three*. We regard the Apostolical succession of as much consequence as they; only they have it through the prelacy, and we through the Presbytery:—what would be their loss in relinquishing this one point, compared to the gain in their freedom, from the questionable formularies which place them in the unhappy position of inconsistent Protestants? Such an union would be perfectly natural—for in fact no two classes of men, in the religious denominations of our country, are more really one, than Orthodox Presbyterians and Evangelical Episcopalians; none go more readily to one another's churches—none unite more harmoniously, in Bible Societies, Tract Societies, and all the great religious exercises of the day. And further, I must say that we feel much nearer to them, than to many of our own Church, who with the metaphysical acumen of Mr. Newman, nullify the creed they have promised to maintain.

But I must stop; I have touched upon a subject which, to enlarge upon, would protract my communication, already, I fear, too long.

L. C.

COMMUNICATIONS.

For the Churchman.

DURHAM.

This reverend and aged abbey is seated in the heart of the citty, advanced upon the shoulders of an high hill, and encompassed againe with higher hills, that he that hath seene the situation of this citty, hath seene the map of SION, and may save a journey to Jerusalem.

Shee is girded almost round with the renowned river Weer, in which, as in a glass of crystall, shee might once have beheld the beauty, but now the ruins of her walls.

Robert Hegg. 1626.

THE ENGLISH ZION, as the city of Durham was wont to be called by the weary pilgrim who came here to visit the tombs of St. Cuthbert and the Venerable Bede, exhibits a scene to the eye strongly indicative of its ancient renown and primitive foundation.

It presents the traveller with a combination of picturesque objects, that attest antiquity and call forth an expression of agreeable surprise.

He salutes it accordingly with strange emotion, for it recalls many thrilling incidents to memory; and this, to some minds, is like re-perusing history in the abstract, or by the road-side.

He beholds an interesting city, founded in 995, and then called *Dun-holme*—a Saxon appellation, which in time became corrupted into Durham. Although he may care little about perplexing his mind with a mass of dim and misty traditions—by endeavoring to sift and cull from the ancient chroniclers portions of historical annals and incidents connected with the original inhabitants—by dwelling upon the difficulties which beset those men of old, who finally selected this charming site for a resting place:—yet will he not fail to pronounce the errant brotherhood who ultimately planted themselves here—men of undoubted taste!

This fact is plain and evident at this day, by meandering walks and luxuriant gardens, which diversify and decorate each rood of earth with green and pleasant verdure. Here the stranger as he passes over the gray arches of Bishop Flamwell's bridge, will be instantly struck with the singular variety of the surrounding views. And if he pause but for a moment, he will be charmed with the happy combination of nature and art which compose that scene—a mingling of varied accessories around and beneath the towers and battlements of the feudal castle and the reverend minster—a scene which has doubtless often caused the pious Briton, in ancient times, to linger with an eye filled with delight, and a heart overflowing with enthusiasm: for here he beheld a scene which probably comported with the chivalrous and ardent feelings of those ancient times—with men who were wont to glow and kindle at the sight of a city held dear to them from sympathy and association—a city they were accustomed to look upon as an earthly ZION. Modern sentiment and modern illumination has bereft many of these old tabernacles and sites of a considerable portion of their original sanctity and renown. Still no era has yet been known, when men of elevated minds—neither imbued with credulity nor superstition—have refused to yield a willing tribute to the ashes of the virtuous and the good. No Christian age has yet been seen, when FAITH has neglected to rekindle her bright torch at the pure and sacred lamp ever burning over the memorials of departed excellence—nor has HOPE, with high and holy aspirations, ever failed to linger near the shrine where the dust of the venerable, the learned, and the pious repose within the sacred precincts of hallowed ground.

Obedient to these inward promptings of piety, did the ancient Anglo-Saxon Churchman draw near the walls of Durham with reverent footsteps: but whether the modern pilgrim who comes hither in these latter days to worship in this reverend minster, will, in the quaint language of Robert Hegg, imagine he has saved himself "a journey to Jerusalem," is a point for others to decide. Be that, however, as it may, the first glimpse of the city of Durham and her venerable cathedral, rising boldly to view from a commanding eminence, is surpassingly beautiful. The old writer above cited has not overdrawn or exaggerated his glowing picture of this "*olden city*," reposing calmly upon the tranquil banks of the river Wear. The ancient walls that formerly enclosed the city, now rent and crumbling to pieces, impart additional interest to each portion of Norman or Gothic architecture; whether civil or ecclesiastical—to castle, priory, and cloister. Here Time hath carefully preserved his landmarks, whilst the cathedral chimes still float upon the passing breeze and invite the meditative to prayers at dewy-morn and peaceful even-tide, as in days of yore. Yes, Time hath set his reverent seal upon each quaint morsel of slow-dissolving stone, which marks the lapse of ages, and chronicles the legendary history of the past. Ay, the stony records of William de Carilepho, Ranulph Flambard, Hugh De Pudsey, Thomas Melsonby, Richard Hotoun, John Fossour—bishops and priors, still attest the architectural taste once prevalent in distant times, and incline the curious mind to study out the peculiar characteristics of by-gone ages. And if the contemplation of the tomb of the Venerable Bede, awaken in the breast of the spectator one elevated thought or sentiment; one CHRISTIAN precept, so eloquently taught and inculcated by that devout man; his pilgrimage to the ENGLISH ZION will not have been made without profit. He will at least revive in his memory—though it be for a moment—the memorial of an illustrious and bright ornament of the early English Church, whose praise is thus fervently pronounced by that learned historian of the twelfth century, William of Malmesbury*:—"With this man was buried almost all the knowledge of history down to our times; inasmuch as there has been no Englishman either emulous of his pursuits or a follower of his graces, who could continue the thread of his discourses, now broken short." This candid eulogium does not overrate the talents and worth of a bright light of the seventh century, who was commonly called the "WISE SAXON," and whose works contain an entire summary of all the knowledge of his time.

Bede was one of the earliest philosophers who introduced his discoveries amongst the Anglo-Saxons in a "Treatise on the Nature of Things." And however crude and imperfect it may be considered in these enlightened days, the mind which conceived it was evidently bent upon exciting and stimulating contemporary scholars with a love of science and philosophy. To dwell upon the memory of so distinguished a man, is no unprofitable employment for all persons who wish to invigorate and refresh their pious resolutions by reviving the meek characteristics of an ancient ecclesiastic, who lived and died inculcating the holy truths of CHRISTIANITY.

The closing scene of Bede's life, which history has handed down—evidently without exaggeration or high-wrought coloring—cannot fail to affect the most indifferent person with salutary reflections, who has perused and worthily recalls it at the tomb of this venerable Churchman, within the solemn aisles of Durham Cathedral. And as he paces the silent transepts of this aged temple, his footsteps will naturally pause and linger near that part of the edifice called the Galilee, where lies the stone marking the honored grave of the WISE SAXON, whose name has not been obliterated nor tarnished by the breath of twelve centuries. And it is nothing strange to believe that his knowledge of the Scriptures, combined with humility and virtue, drew from his contemporaries and converts to CHRISTIANITY, a character forcibly drawn by Shakspeare:—

"Who hath not heard it spoken,
How deep you were within the book of GOD?
To us the speaker in his parliament;
To us the imagin'd voice of heaven itself;
The very opener and intelligencer,
Between the grace, the sanctities of heaven,
And our dull workings."

This surely is not too high praise to bestow upon one whose daily life was virtue—whose lips ever uttered holy themes; and who closed his labors in this life just after having dictated his translation of the Gospel of St. John into old English or Saxon.

There are few passages more affecting and beautiful in any piece of biography, than the dying moments of the VENERABLE BEDE. And it is hardly possible to select a more suitable or appropriate place for a person to recall and meditate upon those memorable passages, than in the western chapel or Galilee of Durham Cathedral, built by Bishop Hugh de Pudsey during the years 1153 and 1195: for when the beams of the setting sun illuminate this curious portion of the edifice with a golden radiance, the fervent imagination is led insensibly to dwell upon those calm and tranquil ejaculations which soothed the last hours of one distinguished for superior intelligence in a semi-barbarous age.

In the foregoing brief remarks, I have given utterance to the ordinary ponderings of a traveller at the tomb of Bede. Yet I cannot perhaps better close these desultory reflections—suggested by the interesting place in which I am—than by citing the words of the eloquent Edmund Burke; who has exhibited Bede's characteristics with singular felicity, and who thus sums up his merits and defects with great impartiality and perspicuity:

"The great and justest boast of this monastery (Lindisfarne) is the venerable BEDA, who was educated and spent his whole life there. An account of his writings is an account of the English learning in that age, taken in its most advantageous view. Many of his works remain, and he wrote both in prose and verse, and upon all sorts of subjects. His theology forms the most considerable part of his writings. He wrote comments upon almost the whole Scripture, and several Homilies on the principal festivals of the Church. Both the comments and sermons are generally allegorical in the construction of the text, and simply moral in the application. In these discourses several things seem strained and fanciful; but herein he followed entirely the manner of the earlier fathers, from whom the greatest part of his divinity is not so much imitated as extracted. The systematic and logical method, which seems to have been first introduced into theology by JOHN OF DAMASCUS, and which was afterwards known by the name of school divinity, was not then in use, at least in the WESTERN CHURCH; though soon after it made an amazing progress. In this scheme the allegorical gave way to the literal explication; the imagination had less scope; and the affections were less touched. But it prevailed by an appearance more solid and philosophical; by an order more scientific; and by a readiness of application, either for the solution or the exciting of doubts and difficulties. They also cultivated in this monastery the study of natural philosophy and astronomy. There remains of Beda one entire book, and some scattered essays, on these subjects. This book, *De Rerum Natura*, is concise and methodical, and contains no very contemptible abstract of the physics which were taught in the decline of the Roman empire. It was somewhat unfortunate that the infancy of English learning was supported by the *dotage* of the Roman, and that even the spring-head whence they drew their instructions was itself corrupted. However, the works of the great masters of the ancient science still remained; but in natural philosophy the worst was the most fashionable. The epicurian physics, the most approaching to rational, had long lost all credit, by being made the support of an impious theology and a loose morality. The fine visions of Plato fell into some discredit by the abuse which heretics had made of them; and the writings of Aristotle seem to have been then the only ones much regarded, even in natural philosophy, in which branch of science alone they are unworthy of him. Beda entirely follows his system. The appearances of nature are explained by matter and form, and by the four vulgar elements, acted upon by the four supposed qualities of hot, dry, moist, and cold. His astronomy is on the common system of the ancients; sufficient for the few purposes to which they applied it, but otherwise imperfect and grossly erroneous. He makes the moon larger than the earth; though a reflection on the nature of eclipses, which he understood, might have satisfied him of the contrary. But he had so much to copy that he had little time to examine. These speculations, however erroneous, were still useful, for though men err in assigning the causes of natural operations, the works of nature are by this means brought under their consideration; which cannot be done without enlarging the mind. The science may be false or frivolous; the improvement will be real. It may be here remarked, that soon afterwards the monks began to apply themselves to astronomy and chronology, from the disputes which were carried on with so much heat and so little effect, concerning the proper time of celebrating Easter; and the English owed the cultivation of these noble sciences to one of the most trivial controversies of ecclesiastical discipline.

"Beda did not confine his attention to those superior sciences. He treated of music, of rhetoric, of grammar, and the art of versification, and of arithmetic, both by letters and on the fingers; and his work on this last subject is the only one in which that antique piece of curiosity has been preserved to us. All these are short pieces; some of them are in the catechetical method, and seemed designed for the immediate use of the pupils in his monastery, in order to furnish them with some leading ideas in the rudiments of these arts, then newly introduced into this country. He likewise made, and probably for the same purpose, a very ample and valuable collection of short philosophical, political, and moral maxims, from Aristotle, Plato, Seneca, and other sages of heathen antiquity. He made a separate book of shining common places and remarkable passages, extracted from the works of Cicero, of whom he was a great admirer; though he seems not to have been a happy or diligent imitator of his style. From a view of these pieces we may form an idea of what stock in the sciences the English at that time possessed, and what advances they had made.

"That work of Beda which is the best known and most esteemed, is the Ecclesiastical History of the English Nation. Disgraced by a want of choice, and frequently by a confused ill disposition of his matter, and blemished with a degree of credulity next to infantine, it is still a valuable, and for the time, a surprising performance. The book opens with a description of this island, which would not have disgraced a classical author; and he has prefixed to it a chronological abridgment of sacred and profane history, connected from the beginning of the world; which, though not critically adapted to his main design, is of far more intrinsic value, and indeed displays a vast fund of historical erudition. On the whole, though this father of the English learning seems to have been but a genius of the middle class, neither elevated nor subtil, and one who wrote in a low style, simple, but not elegant, yet when we reflect upon the time in which he lived, the place in which he spent his whole life, within the walls of a monastery, in so remote and wild a country, it is impossible to refuse him the praise of an incredible industry, and a generous thirst of knowledge.

"That a nation who, not fifty years before, had but just begun to emerge from a barbarism so perfect that they were unfurnished even with an alphabet, should, in so short a time, have established so flourishing a seminary of learning, and have produced so eminent a teacher, is a circumstance which, I imagine, no other nation besides England can boast."

D.

(*To be continued.*)

* William of Malmesbury, librarian of Malmesbury Abbey, in Wiltshire, died in 1143.

To the Editor of the Churchman.

Rev. and Dear Sir,

In common with your other readers, I feel deeply indebted to you for having transferred, from the London Church Intelligencer, to the columns of the Churchman, the expostulatory letter addressed to his Lordship the Bishop of Winchester, and headed "PROTESTANT RULE AND CATHOLIC DOCTRINE."

Those ministers of the Church who love to appropriate to themselves, exclusively and distinctively, the title "Evangelical Clergy," have certainly placed themselves in a very awkward predicament. By their late undisguised attacks upon the principles of their orthodox brethren, by unfounded and perverse charges of heresy, popery, and popish tendencies, by censorious insinuations concerning selfish and sinister motives, and by a common cry (common to them with the most virulent of the sectaries, with Socinians and other infidels) against every thing Catholic, they have hurried themselves into an unenviable dilemma. In the inadvertency of hot displeasure, they "drew the bow at a venture." The arrow of their uncharitableness, intended to scatter the hopes of their long-suffering brethren, falling harmless in the earth, is forthwith returned upon themselves to pierce their discomfited ranks with tenfold shame and confusion.

For many years past the orthodox clergy have, with exemplary passiveness, submitted to secret aspersions and unwarrantable hints, regarding *them* as unworthy of notice and their *authors* as objects of pity and subjects of prayer. But now that an open and systematic assault is made on those who advocate and adhere to the fixed principles of the Church—as though they were maintainers of heresy, schism, Jesuitism—is slanderously and simultaneously made by the Low Church party, together with all the dissenters most inimical to the Church, further silence becomes criminal; a calm but unflinching advocacy of the true principles of the Reformation is rendered imperative; and they who hold to CHRIST and the Church" must "quit themselves like men." When the accusers of the brethren openly speak all manner of evil against them falsely—when they are preparing to quench the unquenchable light of Catholicism, that they may rejoice in the flickering of latitudinarian wildfire, and compare themselves with its sparks, then especially—then, in the day of rebuke—to "contend earnestly for the faith once delivered to the saints"—then, more than ever, to "hold fast the profession of that faith without wavering"—is so plain, so positive a duty, that no professor of the holy Catholic faith can doubt as to the line of conduct he ought to adopt and pursue.

Much that is galling to sensitive minds have the orthodox clergy tacitly suffered, hoping that a better spirit might eventually find room in the bosom of harsh-judging and mistaken brethren. It seems almost beneath our subject to allude to the petty prejudices and littlenesses of an adverse party; yet a "peep behind the curtain" will enable you to compare the spirit of the Low Church in the Old Country with that of the same body in the New.

The Low Church party are remarkable for a somewhat disingenuous mode of dealing with the characters of their orthodox brethren; regretting away their spiritual usefulness, deploring their *dark unregenerate* state, and praying for their *conversion to the truth.* When instituting an inquiry among each other concern-

ing an individual, of whose rejection or reception of Calvinistic and other Evangelical mysteries they are ignorant, they not merely adopt a peculiar phraseology, but the form of their questions involves most outrageous implications. The first inquiry is, usually, Whether Mr. —— is a *Christian man?* (!!!) This extraordinary quere for one clergyman to put respecting another, might be addressed not only to a layman, but to a woman, or even to a youth of either sex professing evangelical views, all such being counted competent judges of the faith of their clergy. If the interrogated person decided affirmatively, he replies—"Yes, he knows the truth," or, "he is an Israelite indeed." If, however, an unfavorable conclusion had been arrived at—it was made known in (unintentional it may be, but nevertheless) most censorious regrets that Mr. —— does not "know the truth"—is "blind"—is "dark"—is "unregenerate"—or is, poor man, still "in the gall of bitterness." The decision being thus ruled against Mr. ——, he is at once regarded with cold distrust by the elect (par excellence); and, behind his back, "the black sheep" is treated with small favor or respect.

Thus the clergy who had heartily and truly, ex animo, subscribed the requirements of the Church according to the use of the United Church of England and Ireland; and who, faithful to their ordination vows, would neither yield up consistency nor sacrifice principles to the popular idol of Evangelical Latitudinarianism, found themselves unchristianized by the secret fiat of a Low Church Inquisition—their characters exposed to continual obloquy—until they had, by their Christian conversation, fairly lived it down, and their ministerial usefulness woefully blighted.

Good men of the opposite party must have felt shamed by the contemptible expedients too often resorted to, to neutralize the influence of those who would not "go with the stream." The orthodox divines refused sanctioning the extravagancies of that heterogeneous crowd of declaimers who pompously paraded their "*sinking of immaterial differences*" while marshalled upon the variegated platforms of the various latitudinarian societies. They were consequently stigmatized as "dumb dogs that could not bark." The evangelical clergy seemed indeed to have suffered their dear dissenting brethren so entirely to monopolize the whole stock of their charity, that none was reserved for their true brethren in the ministry of the Gospel of CHRIST.

If the contemplation of this subject is painful, it is also wholesome and humbling. The different dissenters, while secretly despising the glaring inconsistency of their canon-constrained, homily-hampered, book-bound, establishment-fettered friends, and pluming themselves on their own freedom from "*the rags of popery*," publicly applauded their evangelic condescension and spiritual liberality.

Both these parties might have remained undisturbed in this their conventional coquetry; and the lovers of Church order have continued to overlook their slanderous underminings, however personally injurious and parochially prejudicial, had not a system of open aggression upon every thing in the shape of Catholicity taken the place of the old tactics. The Low Church might still have held peaceable possession of preferments, popularity, and inconsistency, had they not chosen, openly and deliberately, to charge on Churchmen HERESY, SCHISM, JESUITISM. This they have dared to do in the vain hope of crushing Catholicity, and of preventing a return to that Apostolic order, that true protestant practice from which they themselves so grievously departed.

The publication of the truth-telling Tracts for the Times was the innocent cause of sudden dismay and loud alarm. When brought into the presence of Apostolic Catholicity, bare Protestantism, the naked idol of negative creeds, began to tremble for its rule. Its piebald priesthood—Evangelicals, Independents, Baptists, Presbyterians, Methodists, Universalists, Unitarians, Socinians, and Romanists, rush to the rescue of the tottering deity—the Dagon of Dissent.

The motley multitude of religionists and anti religionists, "wise in their generation," foresaw that a simple setting forth of that sound Protestantism which alike protests against the addition of novel glosses and conceits, and against the subtraction of Catholic verities, must open men's eyes. As "coming events cast their shadows before," they who hitherto claimed exclusive knowledge of "the truth as it is in Jesus," (but who would not "hear the Church," "the Church, the pillar and ground of THE TRUTH,") readily foresaw that the claims of that Church, plainly set before the laity, and studied by the younger clergy, must convict all innovators of culpable inconsistency and glaring error.

The Romish clergy every where join the outcry against Catholicism, well knowing that the true Catholic faith can alone cope successfully with the Anti-catholic wiles of their Antichristian sect. They despair of converts from Catholicity, while on the other hand, they have ever reaped a plentiful harvest from Dissent. They are fully alive to the fact that Low Church Protestantism, by reason of its extreme negativeness, leaves and must leave such men as the evangelical Mr. Sibthorp "a prey unto their teeth." In willingly uniting, therefore, with Protestantism for the eradication of Catholicism, they are only exemplifying the same consummate wisdom of the Old Serpent as was manifested by the Jesuits in the days of the regicide roundheads.

Look where we will, we find Sectarianism, (including Rome,) Evangelicism, and Infidelity, assailing the orthodox divines not only of the United Church of England and Ireland, but those also of the other faithful branches of the Church Universal. Though they manifest no disposition to give each other the right hand of fellowship over their common enemy, yet their making common cause against her shows the fierceness of their hatred. The various varieties of error, though in some respect apparently antipodes one to another, are here all united through jealousy of that Catholic truth which exposes the deceptiveness of their several systems. These unintentional confederates are very slow to acknowledge each other's assistance. Indeed, the Papists and Evangelicals seem mutually more ashamed of each other as colleagues, than they are of their auxiliary—Infidelity itself.

The war of principle has commenced. It is now the Church against the field. This is as it should be. Formidable as is the alliance against her, the Catholic Church has everything to gain and nothing to lose by fearlessly facing her foes and her false friends. Had she in her infant state shrunk from the field of controversy, her light had long since gone out. In our day, as in the days that are past, she must "witness a good confession." The trumpets of the heterogeneous hosts, (even their pulpits and their printing presses,) giving no uncertain sound, are braying forth the blast of their displeasure, from the far-off shores of India to the western prairies of America.

The Church and her sworn sons will not shrink, because, forsooth, Calcutta has predetermined that an "Ichabod" is written on the walls of her Catholicity; or because Ohio cries "Down with them even to the ground!" The Church Catholic does not shrink because Dissent proclaims that it must "be risen against with a storm of resistance that will cast it and all that has alliance with it" (quere—the British Constitution?) "to the winds;" or because Rome from every quarter hurls her "delenda-ests" against her. "The Church, the pillar and ground of the truth," is unshaken still. "Greater is He who is for her than they that be against her." "The Church of the living GOD," well knowing that (she being faithful) "no weapon that is formed against her shall prosper," may sit serene in her security, and smile while the compacted phalanxes of error fulminate against her their innocuous anathemas. Their sharpest shafts recoil upon themselves. They who have "spread the net, have fallen into the midst of it themselves." Her GOD has said, "Lo! I am with you always, even unto the end of the world;" "therefore we will not fear, though the earth be removed, and though the mountains be cast into the midst of the sea; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of GOD, the holy place of the tabernacle of the Most High. GOD is in the midst of her, she shall not be moved. GOD shall help her, and that right soon. The LORD of Hosts is with us, the GOD of Jacob is our refuge."

Believe me faithfully yours,

OSSORIENSIS.

P. S. In proof that "the acute author" of the letter to the Bishop of Winchester has NOT been "led into an error," when he states therein that the words of the Catechism—"given unto us," refer *not* to the "outward and visible sign," but to the "inward and spiritual grace," I beg to refer your readers to a Latin Prayer Book, published in London, A. D. 1720. Typis G. Bowyer, with Sebastian Castelli's version of the Psalms, Epistles and Gospels. The sentence is there thus rendered:—"Externum volo et aspectabile signum internæ et spiritualis *gratiæ, collatæ* nobis, ab ipso Christo institutum tanquam medium quo eam adipiscimur, et pignus certitudinis nos eam adepturos esse." The subjoined quotation from John Field's valuable edition of the Greek version of the Prayer Book printed at Cambridge, A. D. 1665, fully supports the Latin rendering. This is it:—Συνοῶ το εκτος και ὁρατον της ἐσω και πνευματικῆς Χαριτος ἡμιν δοθεισης σημειον, το ὑπ αυτȢ τȢ ΧριστȢ διαταχθεν, ὡς οργανον δι ȣ επιτυγχανομεν αυτης, και ενεχυρον ἡμιν αυτην βεβαιῶσαι."*

* On this point (the construction of the sentence in the baptismal office) there can be no reasonable question, we think, that our correspondent is correct. We make the remark in consequence of having inserted an article which incidentally expressed an opposite view. The article referred to ought to have been accompanied with a disclaimer in regard to this particular point.

Ed. Churchman.

For the Churchman.

Rev. and Dear Sir,

Few passages of Scripture have perplexed commentators or taxed their ingenuity more, than that in which St. Paul gives an account of the thorn in his flesh, a messenger of Satan which was sent to buffet him. 11 Cor. 12:7. Their conjectures are many, but they are extremely dissatisfactory to those who accustom themselves to the rigid inductive principle of Bacon, which has its place in theological as well as in philosophical inquiries. I recollect *some years ago reading* an article in an English periodical, in which the writer gave it as his opinion that the thorn in the flesh was a defect of sight, with which the apostle was afflicted. This appears to me, to indicate the truth in part, though not wholly. The apostle makes no explicit mention of the subject in any of his writings except in his epistle to the Galatians, and in his second epistle to the Corinthians, both of which were written in the same year, the former of which was written the first. His words to the Galatians are as follow: "Ye know how through infirmity of the flesh I preached the Gospel to you at the first, and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of GOD, even as CHRIST JESUS, ... for I bear you record that if it had been possible, ye would have plucked out your own eyes and have given them to me." Gal. iv. 13-15.

In writing to the Corinthians, he varies the phraseology: "And lest" he says "I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan, to buffet me lest I should be exalted above measure. For this thing I besought the LORD thrice that it might depart from me. And he said unto me, my grace is sufficient for thee; for my strength is made perfect in weakness." 2 Cor. xii. 7-9.

From these two passages the following particulars I think are deducible: 1. That the seat of the disease was in his flesh, which cuts off all those conjectures which resolve it into something in his mind. I am justified in calling it a disease, because ασθενεια has frequently this sense in the New Testament, to say nothing of the other two words which are confirmatory of this view. 2. That the disease was visible to those to whom he preached: "Ye know how through infirmity of the flesh I preached," &c. 3. That it was attended with acute pain: πειρασμον, translated temptation, denotes trial or suffering; but σκολοψ, which means a thorn or sharp splinter, expresses the most exquisite pain, and of which the eye is the most susceptible organ. 4. That it was of such a nature as to make him appear contemptible, and that there was something in it exceedingly offensive or disgusting. Every one knows how any disease in the eyes lowers human dignity, and how painful and almost impossible it is to look at certain diseases of those organs. His words are: ȣκ εξουθενησατε, ye did not set me at nought, nor rejected—ουδε εξεπτυσατε, literally, neither did ye spit upon me. 5. That his eyes were affected in the manner above described, is evident from the language, in which he refers to their former affection for him: "For I bear you record that, if possible," that is, to serve me in the way that my infirmity manifested my need of, "ye would have plucked out your own eyes, and have given them to me." The context seems to me to establish the conclusion almost beyond the possibility of doubt. There are other circumstances which furnish collateral proof. The vision which he had at his conversion struck him blind, which might have been owing to some natural weakness in his eyes. Six years after this event it was that he had those many visions and revelations of which he writes to the Corinthians; and the probability is, that the offensive and exquisitely painful disease in his eyes was one of the effects which followed so exalted a privilege, as a memento of the honor conferred upon him, and to humble him if at any time he might be tempted to think of himself more highly than he ought to think. It is also remarkable that he generally employed an amanuensis to write his epistles, merely writing a few words himself in conclusion, by which the genuineness of his writings might be ascertained. His epistle to the Galatians is an exception to his general rule, it being wholly written by himself: "You see how large a letter," our version renders it, but more accurately it may be rendered, "You see with what large letters or characters I have written to you with mine own hand," which was a sort of apology for the hand, and a circumstance, considering how well they were acquainted with the cause of it, which must have had a touching effect upon their minds.

It would have been easy to enlarge the argument upon the whole, and made it more convincing, by swelling it out to its legitimate proportions: but I am well aware how unsuitable long articles are to the generality of readers; I have therefore given it in as condensed a form as I possibly could, leaving that to be done by reflection which could not here be introduced with propriety.

I remain, reverend and dear sir, your obedient servant,

DONALD FRASER.

For the Churchman.

Rev. Mr. Editor,—Your readers will doubtless be gratified with the perusal of the following beautiful stanzas by the Rev. Arthur Cleaveland Coxe. I copy them from a work entitled "The United States Psalmody," recently published by "Firth & Hall." The lines appear in connection with a truly devotional tune, ("*Chelsea*,") composed by G. Dudley Wells, which is also highly creditable to its author.

"AN OLD SUBSCRIBER."

I.

When my voice, at morn and even,
Seeks, O LORD, thy gracious ear—
Let the incense waft to heaven,
Hear the vow—accept the tear!

II.

Oh! from fault and hourly weakness,
Guard me first, and then forgive;
Saviour, let thy love and meekness
Clothe my spirit, while I live.

III.

Eve to eve, and morn to morning,
Heaven on earth shall thus display;
Till I change, at thy sweet warning,
Heaven for earth, and night for day!

For the Churchman.

Mr. Editor,—Matters seem to have arrived at a strange pass in regard to applicants for aid for benevolent objects. Let the reader peruse the following statement, which can easily be verified by himself, and judge. The Rev. Mr. Brown, formerly superintendent of the Green Bay Mission, removed about two years ago to Flint, Genesee county, Michigan, and commenced a church. He had no aid from any Missionary Society, although he has within a few weeks been put upon our Domestic list; but with less than two hundred dollars a year from his people, and from his own resources, though limited, he has contrived to live and preach up to the present time. He is placed in the midst of a region, where, in five adjoining counties, covering a greater number of square miles than Connecticut and Rhode Island together, there is not a single church edifice for any denomination; and in some villages of which, no voice of a preacher had ever been heard until he visited them. This congregation in Flint have met, sometimes in a store, sometimes in a warehouse, until boxes of merchandise and piles of pork crowded them out; and sometimes in a court-house, alternately with other denominations. Recently they have determined to try to build a house of worship, at a proposed expense of fifteen hundred dollars, eight hundred of which they raise among themselves. After sustaining preaching without assistance for two years, and giving thus liberally, for an infant society, toward the building, they think that minister and people may surely ask for aid, without being told to help themselves. He asks for aid, and this brings to light the curious state of things referred to at the commencement of this article. Our clergy, when applied to, say to him, we approve your object, we should be glad to help you, but our people are tired of so many collections—you must go and call upon them individually, from house to house. Will you furnish me with a list of their names? No, I cannot do that, for they are offended with me already, for pointing them out in this way. Well, the Missionary gets a list of names from some kind friend, not a clergyman, but with a solemn injunction not to betray him, and goes around from house to house. There, after putting himself in the attitude of a beggar for cold victuals,—though one, let it be said to his praise, whose labors for the Church have been blessed, and whose preaching in our pulpits during this visit has proved him a faithful servant of CHRIST,—he is told, among a variety of excuses, to go to the clergy and ask a collection. Thus the clergy send him to the people, if he can find them, and the people send him back to the clergy. Some advise him to go to the country parishes, where they are not so often called upon; he has been among them, and after obtaining about two hundred dollars, is advised to go back to the city; while *all* unite in the cry, go to Trinity Church, they are able, they ought to help you.

No reflection is cast upon any individual by these remarks, but it is just a simple statement of facts, enough to provoke a smile, if not too sad in its consequences. Has it come to this, that our clergy dare not open their churches for collections, unless they have some very great object, presented by some bishop whose eloquence or reputation will make it go down; not because they themselves are unwilling, but because the state of feeling among their people will not justify such appeals? Must a minister, with a charity which will approve itself to every heart;—which has received the cordial recommendation of the Bishop of Michigan, and of the Bishop of this Diocese, (the latter of whom has given a written testimonial signed with his name, which is said to be a departure from his usual custom in such cases, and a token of special favor to this appeal,) together with the names of Drs. A, B, C, &c., and others; tramp from house to house at the rate of a hundred visits a day, and receive five dollars? Must his people be without services for some two months more, or shall he go back to them, and resign, and come to the older settlements, where he can find a church edifice, and a living? Do not tell us of hard times,—of frequent applications; but look at the abused papists, never at a loss for money when their Church is to be advanced;—look at our Boz balls;—look at our extravagant expenditures for selfish purposes;—look, Christian, at your own heart, already meditating some further extravagance with this opening spring, and planning to come out in still greater style, and say whether he shall not receive that which will at once send him to his home rejoicing?

This communication is forwarded to you, Mr. Editor, without his knowledge, in the hope that you will publish it, and that many will respond to it, from among those who have never found their GOD weary of giving. Any donations left with Messrs Swords, Stanford & Co., or with the Rev. William H. Lewis, 219 Washington street, Brooklyn, will reach the Missionary—and any pledges from our clergy, of aid from their future collections, to be paid in the course of six months, will enable the vestry to go on at once with the building.

X.

For the Churchman.

Rev. Mr. Editor,—Having been much delighted and edified by the perusal of an Ordination Sermon preached by that zealous Churchman and devoted Christian, the lamented Dr. Bayard, in October, 1834, before the Convention of this Diocese, and being struck by the force and energy with which he so frequently, though unconsciously, expresses himself in language truly descriptive of his own character, I am constrained to furnish you with an extract which cannot fail to warm the hearts of those who "hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." By publishing it in the Churchman, you will widely circulate the feelings, views, and *practice* of this devoted servant of GOD, with reference to the responsibilities of the sacred ministry.

I will first give you three beautiful stanzas which appear on the last page of the Sermon.

"AN OLD SUBSCRIBER."

ORDINATION.

"The congregation shall be desired, secretly in their prayers, to make their humble supplications to God, for all these things: for the which prayers there shall be silence kept for a space."—ORDINATION SERVICE.

'Twas silence in thy temple, LORD,
When slowly through the hallow'd air,
The spreading cloud of incense soar'd,
Charg'd with the breath of Israel's prayer.
'Twas silence round thy throne on high
When the last wondrous seal unclos'd,
And in the portals of the sky
Thine armies awfully repos'd.

And where shall mother's bosom find,
With all its deep, love-learned skill,
A prayer so sweetly to her mind
As, in this sacred hour and still,
Is wafted from the white-rob'd choir?
Ere yet the pure high-breathed lay,
"Come, Holy Ghost, our souls inspire,"
Rise floating on its dove-like way.

And when it comes so deep and clear,
The strain, so soft the melting fall,
It seems not to th' entranced ear
Less than thine own heart-cheering call.
Spirit of CHRIST, thine earnest given,
That these our prayers are heard, and they
Who grasp this hour the sword of heaven
Shall feel THEE on their weary way.

"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us! Yea, the work of our hands establish thou it." Ps. 90:17.

. . . . This important work which is incumbent with high and holy obligation upon all who profess and call themselves Christians, combines the ardent and persevering exertions of the Christian ministry and of the people committed to their charge. . . . .

How various is the mind of man! What a diversity of opinion! What strange and conflicting passions that agitate his bosom!—what prejudices!—what interests! Amidst all these the ministry of reconciliation must hold its undeviating, inflexible course; uniting, in its spirit, the wisdom of the serpent with the harmlessness of the dove. . . . .
Sound learning, heartfelt piety, uniform prudence, ardent zeal, affectionate and persuasive address; a deep-rooted desire for the eternal salvation of the souls committed to his trust; these are qualifications which seem necessary to be combined in the character of the Christian pastor; and without the possession of the chief of which, it is worse than in vain that the vows of the priesthood are upon him. . . . . .

Certainly, when considering only the responsible trust and peculiar difficulties of the work of the ministry, it would seem as if the dignity and excellence of an archangel should be combined with the holy and flaming zeal of cherubim and seraphim, to qualify for a station so high, so difficult, so dangerous, so important. . . . . Observe, then, my brethren, the Christian pastor, in humble imitation of the Chief Shepherd, leading the flock of his charge with tender solicitude, beside the fountains of celestial comfort. From the moment he consecrated himself to the service of the altar, he has become crucified to the world, and the world is crucified to him. He drives from him secular cares, and holds sweet communion with the Father of Spirits. The law of the LORD is his peculiar delight, and "in his law doth he meditate day and night." . . . . . When, on the LORD's day, he leaves the closet of his devotions for the public services of the sanctuary, with what joy does he embrace the occasion of drawing near the throne of the Divine Majesty! a holy awe possesses him, and he exclaims with the Patriarch, "Surely the LORD is in this place." . . . . . . He considers the capacity of his people, and he endeavors to adapt himself to it; he considers their wants, and he endeavors to supply them; he considers their errors, and he seeks to correct them; he considers their sins, and he warns them to escape from impending wrath; he considers their immortality, and the account to be rendered at the bar of GOD, and he puts forth all his strength of persuasion to induce them to a preparation for the judgment scene; in one word, he anticipates the awful solemnities of that eventful scrutiny, and he leaves no exertion untried "that he may rejoice in the day of CHRIST, that he has not run in vain, neither labored in vain." That he may be able to say, "Behold, LORD, thy servant" and the people "thou hast given him." If you follow the Christian pastor from the pulpit to the altar, and observe him standing before the consecrated symbols of the body and blood of the Saviour, you will remark a new and most interesting communion of affection with the people of his trust.

Here he sees those dearly beloved in the LORD, whose hearts beat in unison with his own, high with a hope full of immortality. . . . . . Oh, hallowed festivals! consecrated commemorations of redeeming love! how closely do ye bind together the Christian pastor with the people of his charge; how sufficient the consolations ye pour into his bosom, amid all the responsibility and difficulty of his work!

If leaving the sanctuary, you attend him in his more retired intercourse, you find him bearing to the sick and the afflicted, the balm of divine consolation, binding up the broken heart, and teaching the bereaved and disconsolate the language of submission. To the poor, he bears the alms of the rich, and the free-will offerings of the benevolent, and he teaches them that "GOD hath chosen the poor in this world, rich in faith, and heirs of his kingdom of glory. The Christian pastor mingles with the world, but he mingles to purify it. The blameless example of his virtue, speaks a perpetual, though silent reproof, to the profane. It can scarcely occur that the faithful exercise of the sacred office, should not be marked with some evidences of the divine blessing. This, however small it may be, refreshes the soul of him who watches as one that must render an account. He looks up to heaven with humble gratitude, if he should be so happy as to be the instrument of bringing one immortal soul to the enjoyment of heavenly bliss, well worth a life of vicissitude and suffering—well worth all his cares, all his labors, all his sacrifices.

. . . . . . Distinguished above all earthly honors is the service upon which you enter. The crown of mortal fame is but a chaplet of withering flowers; but the crown which is laid up for the faithful soldier of the cross, sparkles with a lustre reflected from the light of GOD's own countenance, and is eternal in its sure reward, as GOD's own truth. Go forth, then, brethren, in the service of our dear Master—trusting not in your own strength, but in the omnipotent aid of the LORD of hosts. Spend much of your time in prayer—public, domestic, private, stated and occasional, in season, and at all seasons. . . . . And may the GOD of all grace infuse a spirit of ardent, well-directed zeal into the heart of every true son of the Church—a spirit which shall forever redeem the character of that Church from all imputation of indifference to the high destinies of her calling . . . . . . thus shall she be favored by GOD's own divine and eternal benediction.—*Rev. Dr. Bayard.*

For the Churchman.

Mr. Editor,—The newspaper accompanying this communication contains an advertisement of a Mr. Bradbury, a singing master; to which advertisement I beg to draw your attention.*

Mr. B. is of the Baptist persuasion, and is employed as chorister in one of the Baptist places of worship. You will perceive how much ground he already occupies in almost every section of the city, and this is only the *beginning*. His schools are becoming quite popular, and excite considerable attention.

A short time since, I attended one of his schools for practice, and was much surprised to find the singing master transformed into a religious exhorter. And still more surprised to hear one of the children (a lad of about 12 or 13 years of age) called up, to tell the story of his own convictions and subsequent conversion, in consequence of hearing the experience of some other young disciples, related in that place, that day week. From the tenor of the teacher's remarks, I should suppose that this was not an incidental occurrence, but that the practice was part and parcel of his system of instruction.

Mr. Bradbury is extending his plan, and will shortly be in a position to *accommodate* the children of all Sunday Schools in the city, to teach them music for nothing, and make them Baptists into the bargain.

He has organized a society which he calls "The Union Society," (already 600 strong.) composed of his pupils who have made some proficiency in music. And his emissaries are exploring the city, calling from house to house, and urging his proposals upon the inmates. His terms, to say the least, are very cheap, and apt to be favorably entertained by parents.

I understand his instructions are gratuitous, so far as the children are concerned. He no doubt gets ample recompense from concerts and other sources of remuneration.

Now, Sir, this enterprise of Mr. B., with his Union Society, his 10 juvenile choirs, and his numberless opportunities for infusing the peculiar dogmas of his own faith, aided, as he is sure to be, by the powerfully attractive character of musical exercises, to young minds especially, I fear, bodes no good to Sunday Schools of other denominations. And I have made you acquainted with some *facts*, which have come under my own observation, to be used as you may think advisable.

Respectfully, your obt. servt.,

SUPERINTENDENT.

P. S. If there had been previously any doubts on my mind, as to the degree of interest felt by the public towards Mr. B.'s enterprise, such doubts were removed last evening at his concert in Broadway Tabernacle. His *Union Society*, in full strength, composed the choir. The building was thronged to excess by spectators. And although there was nothing remarkably clever in the performances generally, I am more fully satisfied than before, that our schools are in great danger of being reduced in numerical strength, which I consider the least evil to be feared.

New York, Feb. 22, 1842.

* The above communication is from a gentleman of veracity, who has left his name with the editor. The notice to which it refers is annexed.—[*Ed. Churchman.*]

"JUVENILE UNION CONCERT.

Six hundred of Mr. Bradbury's Young Singers will give a Concert in the Broadway Tabernacle, on Monday evening, Feb. 21, at half past 7 o'clock.

Tickets 25 cents each, for sale at the bookstores and at the door."

DIOCESE OF PENNSYLVANIA.

The Rev. Enos Woodward, having accepted a unanimous call from the vestry of Christ Church, Brownsville, has resigned his missionary station at Alleghany, and entered immediately upon his new field of labor. He requests that his letters and papers be addressed to him at Brownsville, Pennsylvania.

The Rev. Robt. M. Mitcheson, of Philadelphia, having accepted of a call to Christ Church, Danville, Pa., requests letters, papers, &c., to be directed to him there.—*Banner of the Cross.*

DIOCESE OF MASSACHUSETTS.

St. Thomas' Church, Taunton.—At a full meeting of the members of this parish, held on Monday evening last, the Rev. N. T. Bent was elected to the rectorship of that church.

St. Paul's Church, Boston.—We are happy to state that the Rev. Alexander H. Vinton has entered upon the discharge of his duties as rector of this parish, which has been without pastoral supervision for the last eight months.

Grace Church, New Bedford.—The Rev. Thomas R. Lambert has received a unanimous call to the rectorship of Grace Church, New Bedford.—*Christian Witness.*

DIOCESE OF VIRGINIA.

Ordination.—In St. Paul's Church, Petersburg, on Tuesday, the 8th inst., the Rev. A. S. Smith was admitted to the holy order of priests by the Bishop of Virginia. The sermon was preached by the Rev. N. H. Cobbs, the rector of the parish, and the candidate was presented by the Rev. John Grammer, rector of Antrim parish, Halifax county.—*So. Churchman.*

DIOCESE OF GEORGIA.

In Savannah, on the 23d ult., Mr. Edward Tabb Walker, late of the Theological Seminary of Virginia, was admitted to the holy order of deacons by the Rt. Rev. Stephen Elliot, D. D., Bishop of Georgia. Mr. Walker, we understand, takes charge of the church on St. Simon's Island, in the diocese of Georgia.—*R.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 26, 1842.

In consequence of imperative and extraordinary engagements, the editor is compelled to issue the present number of the Churchman without the usual amount of editorial matter.

Among the selected extracts, that from the Presbyterian is the most curious, and might afford occasion for more remarks than we have time to reduce to writing.

The writer disclaims the title of "priest;" a virtual confession that the ministers of his denomination are *laymen*. Let him define the difference between *priest* and *presbyter*, if he can.

He contends (and justly) for justification by faith, but discards the notion of "a priest intervening between the Saviour and the sinner." Pray how does he obtain *faith? immediately* from GOD, or *mediately* and through the intervention of the priest? "Faith cometh by hearing."

He writes with levity of a sacramental religion. Does he then discard the sacraments?

He objects to our ritual that it makes the Eucharist "an indispensable and pre-eminent means of grace." But if CHRIST has instituted it, is it not "indispensable?" And if our LORD has instituted but two sacraments, one of which is the sacrament of regeneration, the other of growth in grace, as the Westminster Confession informs us; and if both of these are, as the same Confession adds, "effectual means of salvation," what *is* the "pre-eminent" means of grace to baptized Christians, if the Eucharist be not? Is it extreme unction, or extempore prayer?

With him, he tells us, it is not the Gospel and the Church, but "the Gospel ever begetting the Church;" and yet he holds to "*apostolical succession!*"

The writer thinks he understands High Churchism perfectly; if so, he needs not be told that High Churchmen regard the rejection of the priesthood and the sacraments as near akin to infidelity.

The opinion of the writer that High Churchism, as he calls it, tends to Romanism, only shows that he has much to learn on a subject which he thinks he has mastered.

As little do we sanction his remarks in regard to Low Churchmen, who are, as he ought to know, separated from him (or, rather, he from them) by a principle which they unanimously hold, which they can never surrender, and which binds them in the unity of the Church, viz., the divine right of episcopacy; as also by their sense of the need and value of a Primitive Liturgy. In rejecting these, and so separating themselves from the Church of CHRIST, Presbyterians have, as Low Churchmen will tell them, sown the wind, and are now reaping the whirlwind. Still the remarks of the writer show the folly of Low Churchmen in coquetting with Presbyterians; and we hope the lesson will not be lost. They are valuable, also, as showing the natural force of many expressions of the Liturgy.

The discrepancy between the Liturgy and the Articles is, we apprehend, purely a fiction. To those who will bear in mind the state of religion at the time of the Reformation, and the nature of the disputes then agitated, the two will seem to harmonize without any elaborate explanation. They who interpret the Articles by the light of the Westminster Confession, may very naturally think that they are repugnant to the Liturgy.

The sermon of Bishop Whittingham, on our last page, is a practical refutation of the charge commonly brought against Church principles, of being favorable to formality and coldness.

We speak the sentiments, we doubt not, of hundreds of our readers in the States, when we thank our Canadian correspondent (Ossoriensis) for his excellent contribution to our present number. We shall always feel obliged by the aid of his able pen.

The Rev. William H. Moore, Deacon, having removed with a letter of dismission from this Diocese to that of New Hampshire, and been there received, has changed accordingly his canonical residence.

The Right Rev. Bishop Lee requests that, after the first of March, letters and papers for him be addressed to *Wilmington*, instead of Georgetown, Delaware.

The Rev. E. Punderson has for the present taken his residence at Bellevue, Huron county, Ohio, and requests that his papers and correspondence may be directed to that place.

Bishop Onderdonk requests that such Deacons of this Diocese as expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests as early notice as may be of what Consecrations of Churches will be expected, and when it is supposed they will be ready.

TO CORRESPONDENTS.

"A Constant Reader" will see that his request has been anticipated.

☞ The consecration of Emmanuel Church, Brooklyn, will take place on Thursday, the 3d of March, next.

The rectors and vestries of the churches in New York, Brooklyn, and the neighboring places, are respectfully invited to meet at the house of the rector, in Jeroleman st., opposite Sydney Place, to proceed thence in procession to the church.

Persons from New York will find the South Ferry, at the foot of Whitehall st., the most convenient for approach to the Church.

Some weeks since we gave the Synodal Letter of the Scottish bishops in relation to the proposed Episcopal College. Annexed is the Proposal.

Proposal for the foundation of an Academical Institution, in connexion with the Scottish Episcopal Church.

The institution mentioned in the accompanying synodal letter is designed to embrace objects not attainable in any public foundation hitherto established in Scotland—viz., the combination of general education with domestic discipline and systematic religious superintendence.

It is proposed to found, in a central part of Scotland, north of the Frith of Forth, and removed from the immediate vicinity of any large town, a college, to be called "The College of the Holy and Undivided Trinity," which may receive and board a large number, say ultimately from 150 to 200, of youths from eight to eighteen years of age; and also afford a sound clerical education to young men destined for Holy Orders, of whom a considerable number, in addition to those required in Scotland, may be usefully employed in supplying the demands which are now made for clergymen in the British colonies.

It is intended that the institution shall provide exhibitions, or bursaries, to be conferred principally on boys likely to become divinity students.

It is anticipated that, by the means proposed, parents would be enabled to secure all the advantages of a liberal and scientific education at a very moderate rate, varying probably from 50*l.* to 80*l.* per annum, according to the age of the scholar. They would also escape the great evil of separating specifically religious from general education; and would feel that, on leaving home, their children would continue to enjoy some of its best blessings.

Such an institution must, of course, be placed under a clergyman of very high character and attainments; together with assistants, who will thoroughly comprehend the design, and

imbue all the details with a religious spirit. It is also contemplated to provide instruction in classical literature, mathematics, and those branches of mental and natural philosophy which are usually comprehended in academical courses.

The Scottish bishops have now, by their synodal letter, authoritatively declared their approval of the principle of the scheme, and their desire that aid should be solicited for its support through the instrumentality of a committee.

It is obvious that, in order to carry the object into effect, a very considerable sum will be required.

The purposes to which the funds will be devoted comprise the providing of a chapel, with halls and other suitable buildings; the salaries of a warden, professors, and teachers; and the foundation of exhibitions or bursaries.

It is calculated that the lowest amount of capital which would justify the commencement of the institution is 20,000*l.*; and as soon as that sum is raised, a meeting of the subscribers, as afterwards specified, will be called, to confer with the bishops on the permanent constitution of the college.

A sum of nearly 6000*l.* has been already privately contributed; and it is proposed to raise the remainder by a general subscription, under the following conditions:—

1. That all contributions of 50*l.*, and upwards, are to be payable either at once, or (at the option of the donor) in five equal instalments; the first to be due when the committee shall declare that 15,000*l.* have been subscribed; the others at successive intervals of six months.

2. That all payments whatever are to be returned, unless the subscription, including the price received for nominations, shall reach 20,000*l.*

3. All donations of 100*l.*, and upwards, are to entitle the donor, being a member of the Scottish Episcopal Church, or of the united Church of England and Ireland, to a voice, in conjunction with the bishops and the members of the committee, in the settling of the permanent constitution of the establishment, at the meeting to be held for that purpose.

4. Perpetual rights of nomination to the college shall be purchasable as follows:—One for one hundred guineas, two for two hundred, three for five, and five for a thousand. Nominated pupils to be received with a deduction of ten per cent. from the current rate of annual payment for board and education.

This proposal, together with the synodal letter of the Scottish bishops, having been transmitted to the Archbishop of Canterbury, the Archbishop of York, and the Archbishop of Armagh, has received the sanction and approbation of those most reverend prelates.

Committees are formed in Scotland and England to carry through this design. Edward Badely, Esq., 3 Paper-buildings, Temple, London, is secretary and treasurer for England.

From the Burlington Gazette.

ENGLAND AND AMERICA.

I ask insertion, Mr. Editor, for Mr. Hillard's Speech, at the Boston dinner to Mr. Dickens. I do so, not so much for its rare merit, as a piece of finished eloquence, of an order higher far and more enduring than such speeches for the most part are; as for its bearing on the mutual relations of the two great countries, in which we are chiefly interested. I look upon Mr. Hillard, as having uttered the true expression of American feeling towards England; a manifesto of the national spirit. If he had been with me, in my late visit there, he could not have given echo more exactly to the feeling towards America, which was every where expressed. When they were lavishing their love upon me, I told them always, that the big heart of America, if they could feel it through the Atlantic, was beating to them, pulse for pulse. I am proud of such an eloquent asseveration of my words. I shall be proud and thankful to send copies of your paper to my English friends, with such a confirmation of what I said, with all sincerity, at Leeds; and which they received with almost deafening acclamation, that *true Americans have English hearts!* Shame on us if we had not; ONE, as we are, in blood, in language, in letters, and in faith! May GOD perpetuate between us "the unity of the Spirit, in the bond of peace!"

I have taken one liberty with Mr. Hillard's speech. I insert the middle stanza of that noblest lyric in our language; the work of our great Poet-painter, which will outlast even his pictures.

Faithfully your friend,

GEORGE W. DOANE.

Riverside, 15th February, 1842.

MR. HILLARD'S SPEECH.

Mr. President,—Our meeting together this evening is one of the agreeable results of the sympathy established between two great and distant nations by a common language and a common literature. We are paying our cheerful tribute of gratitude and admiration to one, who, though heretofore a stranger to us in person, has made his image a familiar presence in innumerable hearts; who has brightened the sunshine of many a happy, and cheered the gloom of many a desponding breast; whose works have been companions to the solitary, and a cordial in the sick man's chamber; and whose natural pathos and thoughtful humor, flowing from a genius as healthy as it is inventive, have drawn more closely the ties which bind man to his brother man, and have given us a new sense of the wickedness of injustice, the deformity of selfishness, the beauty of self-sacrifice, the dignity of humble virtue, and the strength of that love which is found in "huts where poor men lie." The new harvest of applause which is gathered by the gifted minds of England, in a country separated from their own by three thousand miles of ocean, is a privilege peculiar to them; and one to which no author, however rich in golden opinions won at home, can feel himself indifferent.

No brow can be so thickly shaded with indigenous laurels, as not to wear with emotion, those which are the growth of a foreign soil. There is no homage so true and unquestionable as that which the stranger offers. At home, the popularity of an author may, during his own life, at least, be greatly increased by circumstances not at all affecting the intrinsic value of his writings. The caprice of fashion, the accident of high rank or distinguished social position, the zeal of a literary faction or a political party, may invest some "Cynthia of the minute" with a brief notoriety, which resembles true fame only as the meteor does the star. But popularity of this kind is of too flimsy and delicate a texture to bear transportation. It is only merit of a solid and durable fabric which can survive a voyage across the Atlantic.

It has been said with as much truth as point, that a foreign nation is a sort of contemporaneous posterity. Their judgment resembles the calm, unbiassed voice of future ages. It has no infusion of personal feeling; it is a serene and unimpassioned verdict, neither won by favor nor withheld from prejudice. The admiration which comes from afar off is valuable in the direct ratio of its distance, as there is the same degree of assurance that it springs from no secondary cause, but it is a spontaneous and unbought tribute. An English author might see with comparative unconcern his book upon a drawing-room table in London, but should he chance to meet a well-thumbed copy of it in a log-house beyond our western mountains, would not his heart swell with just pride at the thought of the wide space through which his name was diffused and his influence felt, and would not his lips almost unconsciously utter the expression of the wandering Trojan—

"Quæ regio in terris nostri non plena laboris?"

It is also probably true that, in our country, English authors find their warmest and most impassioned admirers. It is as true of the mind as of the eye, that distance lends enchantment to the view. There are no hues so soft and delicate as those with which the imagination invests that which is unseen or faintly discerned. Remoteness in space has the same idealizing effect as remoteness of time. The voice that comes to us from the dim distance is like that which comes to us from the dim past. We know but we do not feel the interval which separates Shakspeare from Scott, Milton from Wordsworth, Hume from Hallam. We know them only by those airy creations of the brain which speak to us through the printed page. Solitude, and silence too, are the nurseries of deep and strong feeling. That imaginative element, which exalts the love of Dante for Beatrice, and of Burns for his Mary in heaven, deepens the fervor of admiration with which the pale enthusiastic scholar, in some lonely farmhouse in New England, hangs over a favorite author, who, though perhaps a living contemporary, is recognized only as an absolute essence of genius, wisdom, or truth. The minds of men whom we see face to face, appear to shine upon us darkly through the infirmities of a mortal frame; their faculties are touched by weariness or pain, or some humiliating weakness or unhandsome passion thrusts its eclipsing shadow between us and the light of their genius. Not so with those to whom they speak only through the medium of books. In these we see the products of those golden hours, where all that was low is elevated, where all that was dark is illumined, and all that was earthly is transfigured. Books have no touch of personal infirmity—theirs is undying bloom, immortal youth, perennial fragrance. Age cannot wrinkle, disease cannot blight, death cannot pierce them. The personal image of the author is quite as likely to be a hindrance as a help to his book. The actor who played with Shakspeare in his own Hamlet, probably did but imperfect justice to that wonderful play, and the next door neighbor of a popular author will be very likely to read his books with a carping, censorious spirit, unknown to him who has seen his visage only in his mind.

Mr. President, I dwell with pleasure on the consideration to which an occasion like this gives birth. It is good for us to be here. Whatever has a tendency to make two great nations forget those things in which they differ, and remember those only in which they have a common interest, is a benefit to them both. Whatever makes the hearts of two countries beat in unison, makes them more enamored of harmony, more sensitive to discord. Honor to the men of genius who have made two hemispheres thrill to the same electric touch; who at the same time, and with the same potent spell, are ruling the hearts of men in the mountains of Scotland, the forests of Canada, the hill sides of New England, the prairies of Illinois, and the burning plains of India. Their influence, so far as it extends, is a peaceful and a humanizing one. When you have instructed two men with the same wisdom, and charmed them with the same wit, you have established between them a bond of sympathy, however slight, and made it so much the more difficult to set them at variance.

When I remember the history of England, how much she has done for law, liberty, virtue and religion—for all that beautifies and dignifies life—when I recollect how much that is most valuable and characteristic in our institutions is borrowed from her—when I recall our obligations to her matchless literature—I feel a throb of gratitude that Chatham's language is my mother tongue, and my heart warms to the land of my fathers. I embrace with peculiar satisfaction, every consideration that tends to give us unity of spirit in the bond of peace—to make us blind to each other's faults, and kind to each other's virtues. I feel all the force of the fine lines of one* whom we have the honor to receive as a guest this evening:

"Though ages long have passed
Since our fathers left their home;
Their pilot in the blast,
O'er untravelled seas to roam,
Yet lives the blood of England in our veins!
And shall we not proclaim
That blood of honest fame,
Which no tyranny can tame
By its chains?

While the language free and bold
Which the bard of Avon sung,
In which our Milton told
How the vault of Heaven rung
When Satan, blasted, fell with all his host;
While these with reverence meet,
Ten thousand echoes greet,
And from rock to rock repeat,
Round our coast!

While the manners, while the arts
That mould a nation's soul,
Still cling around our hearts,
Between let ocean roll,
Our joint communion breaking with the sun:
Yet still from either beach,
The voice of blood shall reach,
More audible than speech—
WE ARE ONE."

It is now sixty-seven years since the rapid growth of our country was sketched by Mr. Burke, in the course of his speech on conciliation with America, in a passage whose picturesque beauty has made it one of the common places of literature, in which he represents the angel of Lord Bathurst drawing the curtain of futurity, unfolding the rising glories of England, and pointing out to him America, a little speck scarce visible in the mass of the national interest, yet which was designed before he tasted of death to show itself equal to the whole of that commerce which then attracted the admiration of the world. There are many now living whose lives extend over the whole of this period—and during that space what memorable changes have taken place in the relations of the two countries! Let us imagine the angel of that illustrious orator and statesman, when the last words of that profound and beautiful speech were dying upon the air, withdrawing him from the congratulations of his friends, and unfolding to him the future progress of that country, whose growth up to that period he had so felicitously sketched:—"There is that America, whose interests you have so well understood and so eloquently maintained, which, at this moment, is taking measures to withdraw from the protection and defy the power of the mother country. But mourn not that this bright jewel is destined to fall from your country's crown. It is in obedience to the same law of Providence which sends the full-fledged bird from the nest, and the man from his father's house. Man shall not be able to sever what the immutable laws of Providence have joined together. The chafing chains of colonial dependence shall be exchanged for ties light as air, yet strong as steel. The peaceful and profitable interchange of commerce—the same language—a common literature—similar laws and kindred institutions—shall bind you together with cords which neither cold-blooded policy, nor grasping selfishness, nor fratricidal war shall be able to snap. Discoveries in science and improvements in art shall be constantly contracting the ocean which separates you, and the genius of steam shall link your shores together with a chain of iron and flame. A new heritage of glory shall await some men of genius in those now unpeopled solitudes. The grand and lovely creations of your myriad-minded Shakspeare—the majestic lines of Milton—the stately energy of Dryden, and the compact elegance of Pope—shall form and train the minds of uncounted multitudes yet slumbering in the womb of the future. Her gifted and educated sons shall come over to your shores with a feeling akin to that which sends the Mussulman to Mecca. Your St. Pauls shall kindle their devotion; your Westminster Abbey shall warm their patriotism; your Stratford-on-Avon and Abbotsford shall awaken in their bosoms a depth of emotion in which your own countrymen will hardly be able to sympathise. Extraordinary physical advantages and the influence of genial institutions shall there give to the human race a rate of increase hitherto unparalleled; but the stream, however much it be widened and prolonged, shall retain the character of the fountain from which it first flowed. Every wave of population that gains upon that vast green wilderness shall bear with it the blood, the speech, and the books of England, and aid in transmitting to the generations that come after it her arts, her literature, and her laws."

If this had been revealed to him, would it not have required all the glow of his imagination and all the strength of his judgment to believe it? Let us who are seeing the fulfilment of the vision, utter the prayer that no sullen clouds of coldness or estrangement may ever obscure these fair relations, and that the madness of man may never mar the benevolent purposes of GOD.

Mr. Hillard concluded by giving the following toast, which was drunk standing:

The gifted minds of England—Hers by birth, ours by adoption.

* Washington Allston.

From the Church.

The *Banner of the Cross* of the 15th January informs us that the Rev. Azariah Prior, pastor of the second Presbyterian Church in Southwark, Philadelphia, has dissolved his ministerial connexion with the body in which he has so long labored. Our contemporary goes on to state that "the important subject of Episcopacy has for some time past engaged the serious attention of Mr. Prior, and the result of his investigation is a conviction of the truth of the doctrine as held by our [American Episcopal] Church, in common with nineteen-twentieths of the Christian world. He is a gentleman of education, talents, and piety, and greatly beloved by the respectable congregation which he has gathered around him by his zealous labors."

From *Zion's Herald*, an American Methodist paper, we add the following as a pendant to the foregoing:

"It is said that the Rev. John Wayland, pastor of one of the Baptist Churches in Salem, and brother to President Wayland, is about to enter the Protestant Episcopal Church."

The New York *Baptist Advocate* thus confirms the preceding statement:

"REV. JOHN WAYLAND.—The *Christian Reflector* informs us that 'it is stated on good authority,' that brother Wayland 'has signified to the bishop his desire to take orders in the Episcopal Church.' We grieve to receive confirmation of a report which has been current here for several weeks. Brother Wayland has given promise of distinguished eminence as a scholar, and has already acquired some distinction in the literary world. It is now about three months since he resigned his charge as pastor of the First Baptist Church in Salem. The reasons of the change, we are unable to divine. That the Episcopal Church holds out great attractions to young men of taste and talent we are fully aware; but brother Wayland has written so clearly and so forcibly against the practice of 'infant sprinkling,' that we cannot conceive how any worldly attractions could blind his eyes against the light which has shone on his understanding."

The *Zion's Herald* also supplies us with this candid and unimpeachable testimony to the value of Episcopacy:

"Some of our Congregational and Presbyterian exchanges are debating, in rather earnest style, the claims of their respective systems of government. The fact is, neither of them work well. No other sects have suffered more from an inefficient polity; and *a number of the members and candidates of the ministry among them have lately sought tranquillity under the more conservative shelter of Episcopacy.*"

We are not surprised to learn from our American Methodist contemporary that the systems to which he alludes, do not work well. We can tell him, however, that, in the province of Canada, his own platform presents anything but a tranquil or harmonious appearance. Among the Methodists here, consisting already of several subdivisions, the two most powerful bodies are arrayed against each other with a determined hostility. The portion of them, who are designated *British*, are denounced in the most unmeasured terms by the Society, with which they have recently dissolved connexion, and have been stigmatized as "the bane of the colony." One of their antagonists, in this Eteocles and Polynices-like sort of strife, enumerates *three* schisms in the Methodist body, and charges the last of the three upon the British missionaries. Alas! that Mr. Wesley had not restrained his zeal within the channels of the Church, and been content with a slower, but more durable, effect of his religious labors!

"Methodism, piece by piece, as it was wanted, came down from heaven." Thus did Mr. Leech, a Methodist preacher, venture to speak in the Wesleyan Conference, held at Birmingham on the 2d August, 1836. But in this province, we are at a loss to know what is Methodism. Is it to be found among the Ryanites,—or among those commonly called Episcopal Methodists,—or among those in connexion with the British Conference? Will not these divisions, which have increased and will increase, induce sober men of all persuasions to examine the claims of Episcopacy, and incline them, if they cannot acknowledge its divine obligation, to regard it as the best form of Church Government for promoting unity, and concentrating Christian exertion?

MARRIED,

On the 16th inst., by the Rev. Evan M. Johnson, Rector of St. John's Church, Mr. G. B. Smith, of Gowanus Mills, to Miss Mary Alvey, of South Brooklyn, daughter of the late Mr. Samuel Alvey, formerly of Woodborough, near Nottingham, England.

Also, on the 17th inst., Charles Morrisson, to Miss Margaret Allen. This completes the *four hundredth* couple married by Mr. J. since the erection of St. John's Church. Mr. J. will preach a sermon on the "Duties of the Marriage State," on (Easter) Sunday evening, March 27th. He requests the attendance of those whom he has married, with their children, who are of suitable age.—*Brooklyn Eagle.*

DIED,

On Thursday morning last, Helen Maria, wife of Benjamin A. Mumford, and daughter of Jacob Van Voorhis, aged 26 years.

Relatives and friends are respectfully requested to attend, without further invitation, at the house No. 4 Abingdon Place, Troy street, near Hudson street, on Saturday, 26th, at 3 o'clock, P.M., from whence her remains will be taken to Catskill for interment.

On the 19th inst., John Merritt Richards, aged 11 years and 5 months, son of John and Elizabeth Richards.

CALENDAR.

FEBRUARY.

27. Third Sunday in Lent.

MARCH.

6. Fourth Sunday in Lent.
13. Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter. } Passion Week.
22. Tuesday before Easter. } Passion Week.
23. Wednesday before Easter. } Passion Week.
24. Thursday before Easter. } Passion Week.
25. GOOD FRIDAY, and Annunciation of the Blessed Virgin Mary. } Passion Week.
26. Easter-Even. } Passion Week.
27. EASTER-DAY.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Second Sunday in Lent, February 20, confirmed 30 in Christ Church.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

NOTICES.

CHRIST TO RETURN.

The Rev. R. C. Shimeall will, by divine permission, preach, morning and evening, on Sunday next, at the Apollo Room, No. 410 Broadway, on the Second Coming of our Lord and Saviour Jesus Christ.

Service to commence at half past 10 A. M., and 7 evening. Episcopalians, not otherwise engaged, are requested to be present.

N. B. The three lectures of Mr. S. on the above subject lately delivered at the Apollo Room, will be published in about ten or twelve days.

CITY MISSION INFANT SCHOOL.

A sermon will be preached in Christ Church, Anthony street, on Sunday evening, Feb. 27th, by the Rev. Dr. Stone, of Brooklyn, for the benefit of the infant school attached to the Church of the Holy Evangelists.

Service to commence at half past 7 o'clock.

If the weather should prove unfavorable, the sermon will not take place until further notice.

☞ ALL SAINTS' CHURCH will be opened for divine service on Sunday Evenings, during the season of LENT, at half past seven o'clock.

New York, Feb. 19th, 1842.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady, $3; from M, $10; by the hands of Swords, Stanford & Co—from a "friend to the poor," $2; by the same hands, from Mrs T Keese, $2; by the same hands, from an unknown friend, $15; by Mr Butler, from S, $5; by the same hands, from a lady, $1 and a bundle of clothing; by the same, from a "friend," a bundle of clothing.

Further donations are much needed, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

BENJ EVANS,
Missionary at Large, 360 Broome-St.

New York, February 23, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:

From S, by T C Butler, Esq. $5, and from Mrs T Keese, by Swords Stanford & Co, $2.

Further donations are much needed and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; Mr Sparks, 111 Nassau street, up stairs; or at the residence of the Missionary,

JESSE POUND,
26 Vandam street

February, 23 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Swords, Stanford & Co—from Mrs T Keese, $2.
By Thomas C Butler, Esq, from a "a friend to the poor, S," $5

Donations are respectfully solicited They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary,

LOT JONES, 192 Allen-st.

February 23, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From St Ann's ch, Morrisania, Rev A C Coxe, rector, per G Morris, Esq. treasurer, canonical collection, for Education Fund, $30. Donation for Missionary Fund, left at the store of Messrs Swords, Stanford & Co, $10. Total amount, $40.

C. N. S. ROWLAND, Treasurer,
55 Water-st.

Feb. 23, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Robert Carter, subscriptions, $10. Adam Tredwell, annual, $2. Edgar J Bartow, annual, $2. Emmanuel ch, Brooklyn, Rev K Goddard, on account of Prayer Books, $15. St Paul's ch, New Orleans, Rev C Goodrich, for Prayer Books, $7 50. G C Verplanck, annual, $2. Female Mite Society of Christ ch, Rev Thomas Lyell, rector, $25. Total amount, $63 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.

New York, February 23, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Adam Tredwell, donation, $5. Edgar J Bartow annual, $1. St Paul's ch, New Orleans, Rev C Goodrich, for tracts, $8 40. Total amount, $14 40.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 16th inst., has received the following contributions, viz.

From "F," New Haven, Con, $5; from Trinity ch, Newtown, Con, per Rev S S Stocking, rector, $15; from "a friend of his father," for the Rev J H Hobart's mission, a gold piece, $2 50; from Dr J A Marshall, Fauquier, county Va, $18 50; from E N Marshall, do. $6; from Miss Ellen Bruce, Halifax county, Va, $20; from Miss Eliza Bruce, do. $15; from Mrs Eliza Bruce, $10; from Rev J Grammer, rector of Antrim parish, Halifax county, Va, $15—in all $84 50, received through W H Hubbard, Esq. receiving agent at Richmond, Va. From Trinity ch, Saco, Maine, half of three monthly collections, per Rev T L Randolph, rector, $5 50; from Lyttleton parish, Cumberland county, Va, per Rev W H Kinckle, rector, $10; from the Missionary Society of St John's ch, Portsmouth, N H, per G M Marsh, treasurer, $22; from Christ ch, New York, one half, per Rev Dr Lyell, rector, $20; from an unknown individual, left at the store of Swords, Stanford & Co. $20; collection in Trinity ch, Branford, Con, one half, $3 75; from St Andrew's ch, Ann Arbor, Mich, Christmas collection, $5 50; donation of Charles Kellogg, Esq, of the same church, $5—in all $10 50 per Rev F H Cuming, rector. From St John's ch, Providence, R I, per Rev Dr Crocker, of which $50 is for Bangor, Maine, $200. Total amount, $398 75.

THOMAS N. STANFORD, Treasurer,
152 Broadway.

P. S. By mistake, the postscript in the acknowledgment of last week, giving the sources of a previously acknowledged contribution of $456 54, from Western New York, was placed under the head of Foreign Missions.

New York, February 23, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Rev S S Stocking, Newtown, Ct, $15 Through W H Hubbard, R A, Richmond, Va, from Dr J A Marshall, Fauquier county, Va, one half $18 50; E N, one half, $6; Mrs Mary Hill, Spotsylvania county, $10; from a member of Monumental ch, Richmond, $1; Miss Ellen Bruce, Halifax county, Va, one half, $20; Miss Eliza Bruce, one half, $15; Miss Elvira Bruce, one half, $10; Rev John Grammer, one half, $15—$95 50. Family Mite Box, $3 51. Through Mr Littlefield, Newport, R I, from Zion ch, for support of Bethiah Johnson, Cape Palmas, $20. From Christ ch, N Y, through Rev Dr Lyell, one half, $20; St John's ch, Providence, R I, per Rev Dr Crocker—St John's ch Sunday school, for the Richmond Philanthropic school, Athens, $80; Foreign missions generally, $120—200. Three monthly collections, Trinity ch, Saco, Maine, per Rev T L Randolph, one half, $5 50. Trinity ch, Branford, Ct, per E F Rogers, one half, $3 75. Total amount, $363 26.

J. SMYTH ROGERS, Treasurer.

New York, Feb. 23, 1842.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., *Rector.*

THE Spring Term of this institution for the education of young ladies, will commence March 15th. Circulars may be had at No. 28 Ann st., New York.

Feb. 22—3t. J. F. SCHROEDER.

THE BRITISH MAGAZINE.

For sale at the office of the Churchman, a set of this work from Jan. 1841.

This is one of the most popular of the English magazines connected with the Church of England, and the numbers for the present year are particularly valuable, as containing a set of Diocesan Maps for the Kingdom of Great Britain.

The numbers now offered for sale, are offered at a considerable discount from the importation price.

Feb. 26. 2t.

SCHOOL FOR YOUNG LADIES,

IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

. The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

PATRICK, LOWTH, WHITBY, ARNOLD, AND LOWMAN.

JUST received, the new and elegant edition of A Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha, by Patrick, Lowth, Arnold, Whitby, and Lowman. Complete in four volumes, imperial 8vo, with the text printed at large.

. This sterling Commentary has long been out of print. The appearance of this edition at less than one third the cost of the former one, cannot fail of ensuring it a large circulation among the clergy, students, and laity of the Protestant Episcopal Church.

For sale by the importers,
D. APPLETON & CO,
200 Broadway.

Also, for sale separate from the above, a Commentary and Paraphrase on the New Testament, by Daniel Whitby and Moses Lowman, in 1 vol., imperial 8vo. Feb. 26, 1842.

NEW THEOLOGICAL BOOKS.

JUST received, Selections from the first four volumes of Parochial Sermons, by John Henry Newman, B. D. 1 vol. 12mo.

A series of Practical Sermons, by the Rev. Charles Bradley. 2 vols. 8vo.

Plain Sermons, by Contributors of Tracts to the Series. vol. 3.

Cardinal Bellarmine's Notes of the Church Examined and Refuted, in a Series of Tracts, by eminent old English Divines. 1 vol. 8vo.

For sale by the importers,
D. APPLETON & CO.,
Feb. 26, 1842. 200 Broadway.

A YOUNG LADY

WISHES a situation in some school, as an assistant, (either public or select.) She is qualified to teach the English branches, and music on the piano forte.

By calling on the advertiser, satisfactory references (if required) can be given. Application to be made at the office of the Churchman. Feb. 26—3t.

MONUMENT OF BISHOP HOBART.

THE original model of the splendid Marble Monument of Bishop Hobart, in Trinity Church, made of Plaster Paris, and of same dimensions; by Bale Hughes. For sale at 77 WASHINGTON ST.

Feb 26—1m8

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works 2 vols. 8vo.
Jones' Canon of the New Testament. 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Works. 5 vols. 8vo
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student

Catalogues furnished on application.

220 Broadway, under the American Hotel.

February 5, 1842. tf

A TREATISE ON INFANT BAPTISM.

IN press and will shortly be published by J. A. SPARKS at this office, A Treatise on Infant Baptism, by an unknown author. This work is highly commended by the venerable and Rt. Rev. Bishop Chase, and the Rev. Drs. Seabury and Shelton, who have examined it.

. See editorial notice, and preface by Dr. Shelton.

Feb. 19, 1842.

ON LAY BAPTISM.

RECENTLY published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism. By the Rev. John D. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

"One Lord, one Faith, one Baptism."

D. APPLETON & CO., Publishers,
Feb. 19. 200 Broadway.

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Bickersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co, can be had also of

J. A. SPARKS,
at the office of the Churchman.

January 22, 1842.

BOOK FOR EVERY FAMILY.

BROWNELL'S FAMILY PRAYER BOOK,

BEING a Commentary on the Book of Common Prayer, in one octavo volume of 800 pages, is published by the subscriber, on beautiful fine paper, and in various styles of binding.

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred *copies.* For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged	5 50
Philadelphia sheep, library style,	5 00

Orders from the Rev. clergy, and Episcopalians generally, solicited, by

ALEXANDER V. BLAKE,
Jan. 29. 54 Gold street.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

REPORT ON EDUCATION. Presented to THE GENERAL CONVENTION of *the Protestant Episcopal Church*, at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale
AT THE CHURCH DEPOSITORY,
Jan. 22, 1842. 28 Ann st.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

BISHOP CHASE'S REMINISCENSES.

THE subscriber has just received No. 5, October, 1841, of Bishop Chase's Reminiscences. Price, fifty cents per number. It is now ready for delivery.

ALEXANDER V. BLAKE,
New York, Feb. 5. 54 Gold street.

POETRY.

From the British Magazine.

THE CHRISTMAS ROSE.

A tuft of these flowers is growing under the wall of the chapel of University College, upon a mound which still contains a few grave-stones. Hence the following lines:

Flower of the snowy cup and heart of gold!
So meekly to the ruthless blast unfurling,
I love to mark thy coronal unfold
Its pale, pure blossoms, delicately curling.

Few footsteps on thy still, low nest intrude,
Few sounds—save moaning winds above it sweeping:
And, like a nun in cloister solitude,
Thou seem'st a lonely vigil to be keeping.

For, save *thy* simple crown of stainless white,
Scarce one of Flora's lovely train is cheering
Our wintry garden glades with her soft light;—
Thy solitary grace the more endearing.

Within this quiet nook of hallowed earth,
Where, in the chapel's shade, the dead are resting,
Beside their grave thy deep-sunk roots have birth,
With silv'ry gleams their drear, dark bed investing.

And even thus, though other hearts grow cold,
And no fond tear to other eyes be springing,
Will gentle love, with firm enduring hold,
To the dark tomb, in patient faith, be clinging.

How meekly, too, thy head thou dost bow down,
Thy chalice 'neath its veil of leaves concealing,—
As though the lowly beauty of thy crown
Shrank from the light its loveliness revealing.

And therefore careless eyes glance lightly by,
Thy unobtrusive gracefulness unheeding:—
O then thou shadowest forth, to Fancy's eye,
Humility, from human gaze receding.

Nursed on the chilling lap of wintry earth,
Rocked by the piercing breezes round thee blowing,
Thou hast no portion in the summer's mirth—
No bright companions near thy lone stem growing.

Pale child of bleakest skies and winds austere,
Thy head beneath the tempest's might declining,
Thou, in thy calm endurance, dost appear
Emblem of wo, in patience unrepining.

Flower of the snow-white vest! thy leaves are closed,
The pale, brief daylight o'er thy bells is fading;
This tranquil mound, where thou hast long reposed,
Gray evening's dusky mantle is o'ershading.

A poet's benison be on thee, Flower!
For the fond fancies 'mid thy chaplet dwelling,
Have wiled away a dreary winter hour,
With gentle light the gloom around dispelling.

F. M. H.

FROM HERBERT'S "TEMPLE."

HOLY BAPTISM.

As he that sees a dark and shady grove
Stays not, but looks beyond it on the sky;
So, when I view my sins, mine eyes remove
More backward still, and to that water fly,

Which is above the heavens; whose spring and vent
Is in my dear Redeemer's pierced side.
O blessed streams! either ye do prevent
And stop our sins from growing thick and wide,

Or else give tears to drown them as they grow.
In you redemption measures all my time,
And spreads the plaster equal to the crime.
You taught the book of life my name, that so,
Whatever future sins should me miscall,
Your first acquaintance might discredit all.

ORDINATION DULY ESTIMATED;

An Exhortation delivered in St. John's Church, Hagerstown, on the Sunday before Christmas, Dec. 19th, 1841, at the Ordination of the Rev. Theodore B. Lyman, Deacon, the Minister of the Parish, to the Priesthood.

BY THE RT. REV. WILLIAM R. WHITTINGHAM, D.D., BISHOP OF MARYLAND.

Few occasions in life, brethren, are fraught with so high interest as that on which we are now assembled. A trust is to be conferred in which every soul here present is concerned, whether aware of it or not, more or less, according to the individual disposition of each—truly and indeed concerned, for nothing less than an influence on its well-being throughout eternity. A trust to be conferred, by man's instrumentality, upon a fellow man, but which man can neither give nor take away—a trust received at the hands of the Father and Saviour of the souls whom it affects, and to be rendered up to Him, with an account of its discharge, at the awful bar of final judgment. A few prayers offered, a few words spoken, a significant but simple gesture employed by the poor instrument of the working of God's Providence in His Church, and one whom many of you have learned to love and respect in the faithful discharge of an inferior ministry, shall have had laid upon him, in its full measure, the heaviest of all burdens that frail man can bear in this mortal state, the *cure of souls*—the ambassadorship of CHRIST—and the stewardship of the mysteries of GOD.

"Blessed art thou, Simon Barjona," said the LORD to the apostle Peter on a memorable occasion, "*for flesh and blood hath not revealed* it to thee." The faith of the disciple had seen in his lowly Master "the CHRIST, the Son of the living GOD," and his fervid zeal had boldly professed the truth. "Flesh and blood" could never have attained to its perception. The senses, while they witnessed to the marvellous works of JESUS, did no more. The believing soul outstripped them, and reached the fact of the presence of the Son of GOD in that humble guise. For that, the Saviour pronounced him blessed: saying in effect to him what he afterwards declared to Thomas, "Blessed are they who *have not seen* and yet have believed."

How rarely, and in how small degree, that blessedness is attained! How the want of it cripples our progress toward the glories of eternity through the things of time! Spirits ourselves, deathless as He who called us into a participation of immortality, we crawl our little span of trial on this earthly ball, bound down to its perishing pursuits and occupations, as if we were *all* its kindred dust. Its concerns we allow to become our chief, our only *realities*. Them we can appreciate. In them we take an interest. They appeal to our senses; we see, and feel, and hear, and know, the value of wealth, and influence and honor, the miseries of poverty and degradation and bereavement. Flesh and blood reveal these things to us: and like the insect's microscopic eye, turn grains of dust to mountains, and the crevice of a hair's breadth to a yawning gulf, while the symmetry and splendor of the palace and the beauties of the landscape remain unseen. Were I here at the request of some foreign millionary, to open a loan on most advantageous terms, accessible to all without exception, what excitement the occasion would create! How *real*, and general, and intense the concern of all would be! And yet the true interest of individuals in such a transaction would be in a great majority of cases very small—exceedingly various in amount and disproportionate in its distribution. But from the richest to the poorest, *all* would be excited by intelligence that an agent was offering sure profits of cent per cent; because the poor man who could only hope to make his single dollar two, would as accurately estimate, as fully realize, as heartily enter into the fact that his little capital should be doubled, as the capitalist could the accumulation of his thousands. All would perceive that there was something real, and something desirable, within their grasp: each would welcome me as the harbinger of good to him.

What a comment on our faith, brethren, to place such an imaginary transaction beside the realities that now occupy us, and observe the contrast! How many here are moved by anything more than empty curiosity, or thirst for the pleasurable excitement of novelty? Whose pulse is quickened by the consciousness that he is here in the house of GOD, the gate of heaven, a place made dreadful by the assurance of Him who never lied, that where two or three are gathered together in His name, there is He in the midst? Whose heart throbs faster when he hears from the lips of those whom he recognizes as clothed with the embassy of GOD, words dictated by the Holy Ghost, read solemnly from the sacred page of the LORD's own authoritative proclamation of His will? Whose penetrating faith disparts the veil of flesh, and beholds here an assemblage of undying spirits, gathered under the eye of GOD, bare before Him in their sins, and hovering on the confines of eternity? Whose believing soul receives the Saviour in those whom He has sent, and for the commission's sake forgets the weakness of the wearer, and looks for the power of GOD working under the instrumentality of human ministrations, and the grace of GOD giving efficiency to the foolishness of preaching and the simple meanness of the sacramental symbols?

And yet, as sure as GOD liveth, and His word is true, these things are so; and the unseen world from which sense shuts us out is the high, the only *true reality*; and the day is close at hand to every one of us, when for himself he shall know and feel that he has been living in the presence of his Judge a stranger to it; sharing in the mercies of his Saviour, and not knowing them; walking in the midst of heavenly blessings, and despising them; dead to the calls of redeeming love, and blind to the glorious visions disclosed by revelation to the eye of faith. Then—in the hour of death and at the day of judgment—such scenes as these shall be looked back upon with an interest, how different from that which they now possess! Then shall be perceived the difference between the care of the body and that of the immortal soul! Then shall those who now think the accumulation of a few hundreds or thousands for themselves or their children an object fully worthy of attention, and provision for eternity for their own and their children's *souls* a matter of no, or very secondary, moment, be undeceived! Then shall the awful trust and responsibility of the herald of saving truths and steward of the means of grace, stand forth in their true light; and you, brethren, become aware how rich a treasure GOD had sent to you in earthen vessels, and we, who bear it, how terrible an account we have to render of its dispensation!

Now—with deep shame and sorrow I affirm it, but in as deep conviction of the sober truth *of the affirmation*—not one in ten thousand, in the Church or out of it, has any adequate conception of these things; not even adequate, in the low sense in which alone the term can be applied to any conception formed by uninspired man in his mortal state of the truths relating to his immortal destiny. Such conception of the nature and value of the Gospel, and by consequence of its ministry and ordinances, as we *might* attain to, as men *have* attained to, and as there have been times in the history of the Church of CHRIST when a large proportion of its members *did* attain to, not one in ten thousand among us now possesses. GOD only knows how far the dead indifference on these points that now prevails will be found to shut the gates of blessedness against us. His mercy may reckon faith as a grain of mustard seed, found in a faithless generation, for righteousness to the possessor; but surely, except mercy rejoice against judgment, the profession of our day will be found to have been leading myriads down blindfold to hell! Pastors and flocks will stand alike arraigned before the Judge, for thoughtless, heartless trifling with the highest privileges and holiest obligations—for taking in their mouths a Name that never found admission to their hearts; standing on heaven's threshold with averted faces, bowed down in the world's worship; and heaping on GOD's altar the profanations of thoughts and tempers and desires steeped in the gall of bitterness and bound with the bond of iniquity.

It is too true, that for the poor worms of the dust who fill the place of representatives for heaven, the guilt in which they share furnishes so much of an excuse as this, that much of the message with which they are intrusted they are tempted to keep back in sheer pity for those among whom they minister, lest their guilt and danger be increased by its rejection or contemptuous neglect. Too often we dare not speak to you with the holy boldness needful for our souls' discharge before Him who sent us, for the very reason assigned by the Apostle, "ye are not able to bear it." We dread to urge on minds self-degraded to a level with the perishing things by which they are surrounded, such views of time and eternity, and their respective interests and occupations, as might approximate to the reality, lest the utter incapability of those who hear to understand, make our message seem to them as the ravings of a madman, rather than the words of truth and soberness. *Phonanta sunetoisin*—having an utterance for those, and those only, who bring a competent intelligence—is the description of the higher range of human lucubrations; and how much more must it be true of the revelation of things which man hath not seen and cannot see with the eye of flesh, made known to the inner man of the heart by the imperfect instrumentality of language in the Scripture and human utterance in the pulpit, through the inadequate medium of the senses? It is at once the sin and punishment of worldliness, that it incapacitates its victim more and more to receive that heavenly medicine which is its only cure. Men who live only for the day, and the morrow, and the day after, become, to use the most expressive image of the Psalmist, "inclosed in their own fat," until eternal truth, and the warnings of GOD's word, and the motions of His Spirit, are utterly shut out. Still, it is a false and wicked pity that keeps back such things on their account. "Whether they will hear or whether they will forbear," runs the tenor of the Divine commission to the messenger; and if the voluntary death of the man who lives but to eat and sleep and gather money, and join house to house and farm to farm, makes the message of salvation to him the seal of condemnation, be his blood on his own head; we must speak it, and deliver our own souls.

Such thoughts as these, brethren, crowd into my mind on every occasion of ordination. I know that I am myself not half, not the hundredth part, aware of the extent and results of the transaction. With every reason to believe and heartily thank GOD for the encouraging conviction, that those who offer themselves for the fearful charge do so, constrained by the inward motions of the Holy Spirit, and in an humble and hearty desire to be enabled to perceive and know the nature of their calling, their own insufficiency, and the awful consequences of remissness or unfaithfulness in its discharge—still I shudder as I reflect on the slenderness even of their conceptions of the position which they assume. But when I look around on the congregated witnesses of the solemnity, and strive to fathom *their* views of what is going on—my heart melts within me, in the miserable conviction that, for the most part, the election of a town officer or a bank director would have more real interest, more close concernment, a livelier and warmer and more lasting hold on their feelings and their anxieties, than the segregation of a fellow mortal to the guardianship of their own souls. Many, no doubt, talk about the occurrence differently, and are fluent in expressions of deep emotion in the contemplation of its exciting nature, and the momentous interests involved, and persuade themselves and others into a belief that they do appreciate the whole. But alas! alas! there is no mistaking the evidence to the contrary, borne by their whole lives and conversations. Who *lives* as if all assumed and acted on in the ordination of a minister of the Church of CHRIST were *really*, bona fide, actually, and unchangeably true, with regard to *him*—the individual? as if he *felt* himself thereby brought in contact with a messenger from the courts of heaven charged with a commission for *him specially*? placed under the eye of a watchman sent by his Creator, the Redeemer of his soul, and the LORD who is to judge him, to inspect and guard *his individual* conduct and spiritual interests? introduced to a steward from whom *he*, for his own soul's salvation, and at the peril of eternal damnation of that soul, is to seek the means of grace as his title to the hope of glory? I doubt not, to many who now hear, the very statement of these facts in plain language sounds harsh and startling. How much more must their realization be foreign to their heart of hearts! Faith in GOD's own presence and working by the means of His own appointment has dwindled, until men have set the ministry and ordinances on a par with their own arrangements for the conduct of social life, as regards authority; and as much below them, as regards hearty, serious interest, as the unseen things of eternity rank below the present claims of the body and its interests in time, in the estimation of the worldly and unbelieving. Grudgingly, and of necessity, a little time—as little as will satisfy the bare letter of positive Divine command—is given to the joint public worship of Him who has vouchsafed our admission to that high privilege as an antepast of the joys that centre in His presence, and a preparation for its unveiled glories and terrors at His hourly approaching coming;—a little thought—as little as what we allow to be and dare to call *the engrossing* cares of life, will suffer us to bestow—is given to what is the one only end of living, the only explication of the riddle of this mysterious state of being, the only aim to which man's nature *rises* when it is directed, the only pursuit that always satisfies, and never satiates—preparation for eternity;—a little, very little, personal attention and proportion of their gettings and possessions, is given to the maintenance and extension of provisions owned to be made by the LORD Himself for the advancement of His own glory by that of the spiritual welfare of His creatures; and, on the strength of such miserable, meagre profession of attachment to the Gospel of JESUS CHRIST, the incarnate Son of GOD, men claim to be his followers, living members of his body, temples of His indwelling Spirit, heirs of the glory which He bought with His own blood for the redeemed, and possessors of the grace which, from the right hand of the throne of the Majesty on high, He is ever bestowing richly and abundantly above all that we can ask or think, upon the sanctified. Oh, brethren, it is a horrible delusion! a delusion most complete as to the ground of our acceptance with GOD now, and as to that of our reception by Him hereafter.

Faith alone, faith in GOD manifesting Himself, His counsels and His attributes, in CHRIST crucified as our Atonement and Redeemer, is the ground of our acceptance before Him. There is no refuge for us but the Cross; and of the Cross we have no hold but by *faith* alone. But does *faith* live in a heart sold under sin? or enslaved by sense? or filled with the cares, and contrivances, and calculations of this world? Does the man who thinks *first* of his food and raiment, his wife and children, his business and social duties, and then turns, at long intervals, in broken moments, the very scraps and leavings of his life, to the Saviour of his soul,—does that man *believe* in Him? does he feel towards Him—as he *must* feel, if *indeed* he believes—as he would, if the LORD of glory stood there before him, clothed with the splendor in which He shone on the mount of transfiguration, or hung there, bleeding on the cursed tree? as he *shall* feel when every eye shall look on him, as He comes in terrible majesty to judge those who have rejected Him when He came to save them? No, brethren! *faith* is no dead, inert, speculative persuasion, half-cherished and half-suffered, because evidence compels conviction! *Faith* is living, and warm, and vigorous! The man who *believes* in his Saviour, *loves* Him, and can he bear to class every thing in the world before Him and above Him in his affections? and live for every thing around him more than for CHRIST his LORD? to have an ear for every call but that of His ambassadors—an eye for every interest but that of his Church, which is His body, for every opportunity but those of advancing His Kingdom on earth and in the hearts of men?

The Saviour Himself has furnished the easy answer to such questions; and it assumes, if possible, a still more vital, heart-enthralling interest from having proceeded from His gracious lips as the express declaration of the principle on which He, to whom the Father hath committed all judgment, before whose throne all generations shall be arrayed at the final separation, will then pronounce the dread sentence of eternal doom. "As ye have done it unto one of the least of these my brethren, ye have done it unto me," are the thrilling words of commendation:—"Inasmuch as ye did it not unto the least of these, ye did it not unto me," is the appalling seal of reprobation. To *do* for CHRIST's sake is the test of faith in Him. To *do*, not once in a way, and then go back to selfishness and sloth and evil-living—but *to do*, as the rule of life, and the business of life, and the end and aim of life; for "Not every one that saith unto me LORD, LORD, but he that *doeth the will* of my Father which is in heaven," shall enter into the joys of His heavenly kingdom.

To prepare a people thus willing in the day of the power of the LORD, is the task—the hard, the thankless—yet the noble and the richly rewarded task of us, His ministers. "Not by might, nor by power, but by His Spirit;" not in excellency of speech or of human wisdom, but in weakness and in fear and in much trembling, we undertake, and hope to accomplish it. To thousands our ministry must always prove, through the hardness of their hearts, and the strong delusions of the god of this world blinding the minds of them which believe not lest the light of the glorious Gospel of CHRIST should shine unto them, the savor of death unto death; but whether its fruits be visible to us or not, it is our strong and sufficient consolation, that no word of the LORD falleth to the ground, no provision of His redeeming love, carried out in faith, fails of ultimate efficiency in working out the Divine designs, and exceeding great reward to those who are honored as its instruments.

In that humble but assured confidence, my beloved young brother, I invite you to assume the higher responsibilities of the ministry for which, after due trial in a lower grade, you are deemed meet. I dare not flatter myself or you with the belief that either of us knows, in any measure, the full import of the commission that it is my part to convey, yours tremblingly, but gladly, to receive. Well for us, it may be, that it is so! Well for us that our poor faculties are not overpowered by a glimpse of the glories that struck Saul down, blind and helpless, as he journeyed to Damascus! Well for us that we see not what is before us, of accountability, and trial, and suffering, and privation, and reproach, and disappointment! Well for us that we are kept in ignorance of the bearing of our instrumentality upon others, and its reaction on ourselves!

But while far the larger part of what gives interest to the transaction is in mercy and wisdom hidden from our eyes, there is much, very much, that we do know, and are bound to keep in mind.

We do know, and by every consideration of solemn duty I am under obligation to remind you, that although by the hands of a miserable sinful mortal like yourself, it is not from man, but of GOD Himself that you receive, as your *message*, so now, in the appointed outward channel, your *commission* to deliver, that message in His Name. Perish the imagination that I have anything to give, or you to look for from me, in the laying on of hands! From above, and from above only, must come the grace of ministerial power. The whole Church on earth—no, nor all the angelic host on high, cannot make a minister of CHRIST, except as He may have appointed, and shall deign to ratify by His own act, their interference on His behalf. It is in the words of His own choosing, when He sent His ministry forth on its world-long-lasting mission, that the Church directs her servant to set apart for *His* blessing one whom he believes to have *His* call; not as daring to employ those words in the significancy which they had coming from His lips, but humbly to remind her LORD of His own gracious act and implied promise. To Him we commit you, by so doing. From Him we look for *all* that can give your service acceptableness, your ministry authority, your work efficiency.

We do know, too, and are bound to keep in mind, the dignity of an office so received, and the corresponding need of faithfulness and humility in its administration. It is for man, as he struts in the petty exaltation of a brief authority received from his fellow man, to be *proud*, if ever a being like man dare cherish pride.—But when he bows himself before the Most High GOD, to take from *Him* the administration of His will, and the dispensation of His grace among his fellow sinners, there can be no emotion but the very opposite of pride. The prophet's lamentation, "Wo is me, for I am a man of unclean lips!" will be ever welling up from the bottom of his heart and humbling him in all his thoughts and ways. Strive, my brother, so to elevate your conceptions of the holy dignity of your position, as thus to be brought low in personal humility. Never, oh, never, let the poor image of self come between you and your Master. Banish from your breast all vain conceit of your own sufficiency, in any way, for the work He has assigned you. Be assured that whatever in it is well done, His grace and sustaining power are the producing cause; whatever is mean, and low, and ineffective, is the admixture of your own poor nature. To watch that nature, in its manifold deceitfulness; to curb and control its perverse propensities; to spur its weakness on to diligence, and warm its coldness into zeal, will be your daily task—not, surely, in your own strength, but in the prevailing might of that Spirit, who lives and works in the human agency of frail mortals, and is drawn down to sanctify and bless their efforts by the fervent prayer of faith.

In that let your life be spent. Be *prayer* the food, and raiment, and staff and armor of your soul. In praying, strive; and by praying, conquer in your strife; against first your own besetting sins and clinging weaknesses, and then the oppositions of a world lying dead in sin around you. Pray for faith; and in that faith again pray for love to give it life. Pray for your own soul, that while you preach to others, you be not found a cast-away. Pray for your people, that they may know you in the LORD. Pray for the Church of GOD, that it may thrive by your poor services. Pray with such faith and fervency as Aaron did, when he ran between the living and the dead, to stay the plague. A worse plague than the pestilence that raged in the camp of Israel, is carrying off its thousands on every side around you—the plague of unbelief and sin. A few there are who live. To them you are sent forth with the censer of propitiation from before the presence of the LORD. Bear it boldly in His name, but bear it tenderly and humbly; and oh, forget not His injunction, "Be ye holy that bear the vessels of the LORD!" Your own soul's ruin is the least evil that can result from carelessness in life or conversation on your part—you *cannot* perish singly, if you would. Multitudes must be wounded by any misconduct of one set on high, a teacher and example to the people. A small transgression, if such there be, in a minister of the Gospel becomes a heinous crime, because it is at once the example and encouragement to all within his sphere of influence to go farther on the downward road. Their blood must be laid to his account, in the sight of GOD.

Nor is it ever to be forgotten, how sin, even the most secret sin of the inmost thought, bars up the avenues of grace from him who should be its dispenser. Commissioned to draw others up to heaven, he is clogged by his own guilt, and weighed down in despondency, or sunk in self-abhorrence, or buried in heartless apathy. Cherish as your best jewel, my dear brother, a conscience pure in the sight of GOD, and a walk and a conversation spotless before men. He who demands it of you for His works' sake, is able to produce it in you. On Him lay the burthen, renouncing self-dependence, but daring to attempt all heights of holiness, in reliance on His grace. That grace which worked effectually in the chiefest of His servants, is at your disposal, in proportion to your faith. Be daring and grasp no scanty measure! Magnify your office by exhibiting the triumph of your Master in your own person, in all meekness, love, long-suffering, temperance, purity, peaceableness and truth. Abase yourself in all lowliness, humility and mortification of the flesh and spirit, that you may be free to exalt CHRIST your LORD, His message and His ministry. Live for that only, and you shall not live in vain. Live for that *here*, and be your evident success much or little, you *shall* live by it hereafter! Amen.

From the Church.

CHURCH TEMPERANCE SOCIETIES.

To the Editor.

Sir,—It is possible that my understanding may be *blinded*, as your correspondent R. R. very charitably supposes, but this much is certain, that I am at a loss to comprehend what he means when he speaks of his own *endeavors* at this present *juncture* to *establish* a Church Temperance Society, that Society being CHRIST's Church, which I should hope has been already *established* "within the bounds of his mission."

If he would intimate, that at the time when my untoward communication appeared, he was beginning to direct special attention to the subject of Temperance, whether from the pulpit or in his visits from house to house, I can only entreat him not to be diverted from his purpose by any thing which I may have said, but to "go on and prosper."

The matter in dispute between us seems to be this: he is content that CHRIST's Church should be "united *as it were*, in battle-array against the demon of intemperance." I wish to *effect* a real *union* among Churchmen, because I fear that *in point of fact* they are engaging *single-handed* in this so arduous encounter.

I am not concerned to prove that *total abstinence* is enjoined in Scripture as binding upon all men. I never asserted any thing of the kind; I believe that with the vast majority of persons it is the wiser and better part to abstain; but I know that with *some* persons it may be a *duty* to "use a little wine."

All that I *do* contend for, is this; that whenever used, this gift of GOD be used *religiously*, with a view to the glory of the Giver, and *not* "with a view to present gratification." No doubt in seeking the glory of GOD, the Christian may hope to find somewhat of present gratification—but if he make such gratification the *sole*, or *chief* object of desire, he is (need I say?) guilty of sin.

Permit me to renew the request that I made in my former communication, and to remain,

Yours faithfully, C. Q.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.
Sept. 25—tf

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January 15, 1842. 3t

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EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

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